

o Solemn
ADVICE
The TO *summing*
Young MEN,

Not to Walk in the Wayes of
their HEART, and in the Sight
of their EYES ; but to Remember
THE DAY OF JUDGMENT.

By INCREASE MATHER,
*President of Harvard Colledge in
Cambridge, & Preacher of the Gospel
at BOSTON, in New-England.*

*Psal. 71. 17.-----Thou hast taught me
from my Youth, and hitherto have I
declared thy wondrous Workes.*

*Eccles. 12. 1. Remember now thy
Creator in the dayes of thy Youth.*

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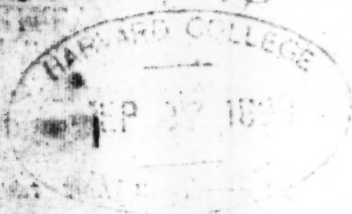
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Thos. & Louis Cumming
Their Book

October 17: 1775

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Address TO THE *summing*
YOUNG Generation,
Ely in New-England. *summing*

WHEN I was (as you are)
a Young Man, it pleased God
to put into my heart an earnest
desire to seek the Welfare of
that Generation, who are now past their Youth.
From thence it was that I Published the last
Sermons of my Brother ELEAZER MATHER
(who rested from his Labours above Five &
Twenty Years since) which were then designed
for the benefit of the Young Generation :
From thence also it was, that I did both Preach
and Print that Call to the Rising Generation;
several Editions whereof have been dispersed
and disposed of; I hope not altogether with-
out some fruit. GOD having lengthned my
days to see many of the third Generation
standing thick upon the Stage, As my beloved
Sons let me warn you.

It has been Observed, that when the Lord is
about to remove His Servants, He doth by a

Secret Providence incline their hearts to speak something which may concern those that shall live after they are gone : So it has hapned to several near Relations of mine : So my Brother, but now mentioned : So my Father (whose Memory is blessed) a little before his death Preached many Sermons on Davids dying charge to his Son Solomon. I have more reason ~~than~~ I shall express, to believe that my Opportunities of Serving any (and in special You the Young Generation) in New-England, are very near unto their end. And I have therefore been the more willing to put this into your hands, that so I might thereby speak, when I shall be seen no more amongst you. In the mean time, I can never cease desiring, and (so far as I am Capable) Endeavouring your SALVATION. I beseech you Remember that it lies with you, whether the LORD shall Continue to be the GOD of New-England. The most of you are Children descended from Godly Parents : Forsake not your Fathers God and Friend ; and you shall never be forsaken by Him.

Eccles.



Solemn Advice to Young Men.

Ecclesiastes II. 9.

Rejoyce O Young man in thy Youth, and let thy Heart cheer thee in the dayes of thy Youth, and walk in the Wayes of thy Heart, and in the sight of thine Eyes ; but know thou, that for all these things, God will bring thee into Judgment.

IN these words we have (1.) An *Ironical Concession*. Do thou (saith Solomon) who art a young man live as Merry as heart can with : Indulge thy self in the most Vicious Courses, and see what will come of it, or on thee for it. He had just before intimated that life in this world is but short, and then a long Eternity followeth. If a man live many years and rejoyce in them all, yet let him remember the dayes of darknes for they shall be many. The longest liver upon Earth, is here but a very short time compared with the days which his

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Body

Body must be in the dark Grave, and if he continueth walking in the way of his Heart and in the sight of his Eyes) his Soul in a darker Hell. The use which an *Atheist* or an *Epicure* would make of this Doctrine concerning the brevity of mans life, is, Then let us live a short life and a merry, let us eat and drink for to morrow we shall dy. Do so (saith Solomon) do so Young man, and see what you will bring your self unto at last. He doth not speak in earnest, but in an holy disdain. His words are like those of the Prophet unto Ahab, whose heart was set upon going to fight against the Syrians hoping to come off a Conquerer, *Go and prosper* (saith he) *for the Lord shall deliver thy enemies into thy hands* ; when as he intended the contrary. Thus doth Solomon by way of Irony and Derision permit young men to do that which they most willingly and commonly practise. Therefore (2.) The Latter part of the words read, contain a sad and serious Admonition unto Young men. *Know young man that for all these things, b. e. for all the Sins, Vanities, and Extravaganes of thy youth, God will bring thee into Judgment.* Thou shalt one day be brought before the Tribunal of the Great God, there to have thy *Trial* ; and perishing in

to Young Men.

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in thy sinful Courses, a dismal day will it be unto thee : Thou shalt be Condemned and Punished for all that thou hast done in Compliance with the ways of thy heart, and the sight of thy eyes. So then the *Doctrine* now before us, is,

That Young Men who Continue to Walk in the Wayes of their Heart, and in the Sight of their Eyes, will have a sad account to give to God, at the day of Judgment.

The Particulars contained in this Doctrine may be set before us in several *Propositions*.

Propos. I. *Men ought not to walk in the wayes of their Heart, & in the sight of their Eyes.* There is in the Scripture an expresse Prohibition to the contrary ; which is (as a very Learned Interpreter has well and Judiciously Observed) a cleer demonstration that Solomon doth not speak in earnest, but ironically, when he bids young men walk in the ways of their heart and in the sight of their eyes. Otherwise Solomon would contradict Moses, who saith ; *seek ye not after your own Heart, and your own Eyes, after which you use to go a whoring ?* Numb. 15. 39. Nor are these expressions ever used in the Scripture in a good sense. The way of the heart and sight of

the eyes of men, is always evil. But the Truth of the Proposition before us is further evident.

1. In that Original sin hath depraved the whole man. It is a woful Leprosy whereby every member of the body, and all the powers of the soul are tainted and disordered. The heart is put for the most excellent faculties wherewith the Souls of men are adorned. Sometimes for the mind or understanding. Now sin has defiled and depraved that power of the rational Soul. *The mind and Conscience* (which is the practical understanding, or the Soul reflecting upon it self and judging of a mans own ways) these are *defiled*, Tit. i. 15. Therefore men are apt to Judge Error to be Truth, and evil to be good, the light in them is darkness, and how great is that darkness? So that if they walk after the blind dictates of their own dark and deluded understanding, they may miserably perish. Sometimes *the heart* is put for the *will and affections*, which are also corrupted and perverted by Adams fall and original sin. Hence men do naturally chuse and delight in those things which the Lord abhors. Zech. 8. 17. *Let none of you imagine evil in your hearts against your neighbours, and love no false Oath, for all these things*

things I hate, saith the Lord. So then the things which God hates, the vile and carnal hearts of men love and embrace. And as the chief powers of the Soul, so the most excellent members of the Body are vitiated by sin. The eye is the most excellent member of the body, but it is now a very sinfull member. The Scripture does therefore speak of *Eyes full of Adultery, and that cannot cease from sin.* 2 Pet. 2. 14.

2. The natural Inclinations of the hearts of men are corrupt and evil inclinations. The hearts of men are naturally averse from and indisposed unto that which is good. They have neither wit nor will for a good matter. Jer. 4. 22. *They are sottish Children, they have none understanding, they are wise to do evil, but to do good they have no knowledge.* That which the Prophet there speaks, concerning the Jews, is no less true of all men considered as what they are by nature. Heart does answer Heart, as in the water, Face does answer Face. The Jews spoke what was in their hearts, when they said unto the Prophet, as for the word which thou hast spoken to us in the Name of the Lord, *We will not hearken to thee.* Jer. 44. 16. Let a good motion be presented, and the carnal heart can find an hundred Excuses, Evasions, and Objections

jections against it ; but let an evil motion present it self, and the heart is ready to close with it immediately. Sinners are not only *uninclined* to that which is good, but wofully inclined unto that which is evil. Eccles. 8.

11. Because sentence against an evil work is not executed speedily, therefore *the heart of the sons of men is fully set in them to do evil.*

The heart of a sinner is wickedly bent. 'Tis set for evil, nay *fully set to do evil.* The truth is (and a sad truth it is) there is no evil so bad, no sin so abominable, but there is a natural propensity in the Unregenerate heart to close with it. Well does the Scripture say, that the heart of man (and what worse could be said of the heart of a Devil) is *deceitful above all things, and desperately wicked.* Jer. 17. 9. 'Tis not only false, but deceitfull above all things ; not only a subject of sin, but wicked and desperately so. There is not an Unregenerate man in the world, but if the Holy God should wholly remove from him the restraints of His Grace and Providence, and give him up to the natural inclinations of his own heart ; there is no wickedness so great, no sin so bloody, but he would soon become guilty of it. Therefore the Apostle speaking concerning what men are by nature ; he saith, *their feet are swift*

to shed blood, Rom. 3. 15. Every man has by nature the heart of a Murderer in him. Is he not subject to rash and undue anger? That's a degree of Murder, and would end there, did not special or common Grace prevent it. From this consideration it was that an holy man when he heard of any prodigious wickedness done by the vilest sons of Belial (suppose Blasphemy, Sorcery, Adultery, Murder) would strike upon his breast and say, In this Heart of mine is that which would have caused me to have been guilty of the same evil, if the Grace of God had not made a difference. Yea, such is the depravation of mens nature, as that their hearts are set upon an evil the rather and the more because God has forbidden it. The Heathen could observe that there is such a perverse Temper and Inclination in men. They could say, *Nititur in vetitum semper*, men are always desiring forbidden fruit. Truly since the sin of Adam, it has ever been so. The holy Apostle was very sensible of this; we hear him bewailing it sadly. Rom. 7. 8. *Sin taking Occasion by the Commandment, wrought in me all manner of Conspicence.* So it was with him before his Conversion, because the Commandment said, ye shall not do such a thing; he was the more set upon doing

doing it. There is many an Unregenerate man that would not do such and such things, did not God in His Word say, ye shall not do them. I remember *Austin* in his Confession, mourns over the Corruption of his nature in this respect. He saith, that when he was an ungodly Youth, he did sometimes Steal Apples out of his Neighbours Orchard, when he might take as many as he desired of the very same sort of Apples in his fathers Orchard, but where he might have them without sin he cared not for them, only in a place where he could not come by them without transgressing the eighth Commandment; his eyes and heart were set upon the forbidden fruit. The truth is, that no inclinations besides what have sin attending them are natural to the carnal hearts of men. If there be good Inclinations, they are Supernatural. *For I know that in me (that is in my flesh) dwelleth no good thing.* Rom. 7.18. Since it is thus, men ought not to walk after the inclinations of their own hearts.

3. The thoughts and Imaginations of the heart of a sinner are vain and vile. Job 11. 12. *Vain man would be wise, though man is born like a wild Asses Colt.* Men bring hearts into the world with them that are full of Vanity. They are born foolish Creatures. There-

Therefore has the wise man said, that *Foolishness is bound in the heart of a Child*, Prov. 22.

15. A Child carries a bundle up and down with him wherever he goes, and this bundle in his heart. But a bundle of what? Truly, a bundle of folly. Children can no sooner exercise their thoughts about any matter, but there are a world of foolish Imaginations naturally springing up in their hearts. And as they grow up from child hood unto youth, and from youth unto man-hood, their Imaginations are vain still, yea, as vain as Vanity it self; the Lord knoweth that it is so. Psal. 94. 11. *The Lord knoweth the thoughts of man: that they are Vanity.* The thoughts of young men in a peculiar manner are very vain. Gen. 8. 21. *The Imaginations of mans heart is evil from his youth.* It cannot be expressed what an Infinite number of vain thoughts and imaginations are in the hearts of poor Unconverted youth: his heart is like a Mint which is always framing and coining vain Imaginations. Atheistical thoughts are the foolishhest that can be Imagined. Yet his vain heart is full of them. He Imagineth that God does not observe him so as to bring him into Judgment, that though he sinneth he shall escape Punishment. Deut. 29. 19. *It shall come to pass if when he heareth*

the words of this Curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the Imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord, and his jealousy shall smoke against that man. Thus are sinners apt vainly to Imagine that they shall have peace though they walk in the ways of their hearts, notwithstanding God has said that He will make His anger to smoke against them. Not only *Vain* but *Vile* thoughts are natural to the sinful hearts of men. Unclean thoughts, Revengful thoughts, Bloody and Blasphemous thoughts; if there were no Devil to Tempt them or to cast such thoughts into their minds, their hearts would naturally of themselves produce them. For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies. Math. 15. 19.

4. The Eyes of men are oftentimes an Occasion, and an inlet to very much sin. David was very sensible of this, and it had been well for him if he had alwayes remembered it. The knowledge and sense of this truth in his heart, made him pray as in Plal. 119. 37. *Turn away mine eyes from beholding Vanity.* The eyes are the windows through which many sins creep into the heart.

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No sooner do's a sinful eye behold any thing which is vain, but the corrupt heart is stirred up to lust after it. Holy Job made a covenant with his eyes, and he would not suffer *his heart to walk after his eyes.* Job 31. 1,7. But the heart of an Unregenerate unholy man does walk after his eyes. He is led by sense and not by right reason, or by Religion. Where sin bears rule (as it does in the hearts of all that are in their natural estate) sense bears rule too, and does Captivate the Will, Affections, Understanding and all, so as that which way soever the eye goeth the heart walks after it. Though sin is Originally in the heart, 'tis there before it is in the eye ; nevertheless, the eye allures the heart, and occasions the stirrings of that Corruption which is there as the fountain of sin. There are very pernicious evils which get into the heart by the eye : when once the eye lets them in, the heart is like tinder to sparks of fire presently inflamed. The eye does occasion the heart to become guilty of Uncleanesses in the sight of God. Josephs Mistress *Cast her eyes upon him,* and then her ungodly heart was inflamed with wicked desires. Gen. 39. 7. When Achan *saw* a goodly Babylonish Garment, and two hundred shekels of Silver, and a wedge of Gold,

Gold, then he Coveted them, Josh. 7. 21. Covetous desires after Silver or Gold or Goods, or any thing which is another mans, are occasioned by the sight of the eyes. Hence Coveteousness is called *The Lust of the Eye*. 1 Joh. 2. 16. because the sight of the eyes blowes up Covetous desires. Wherefore men (and in particular young men) ought to be careful not to walk after the sight of the eyes. This notwithstanding,

The Second Proposition before us, is,

Propos. II *That Young Men whose natures are not changed by the Regenerating Grace of God, Walk in the ways of their Heart and in the sight of their Eyes.* It is true that amongst Unconverted young men there is a great difference: All are not alike as to Viciousness. There are young men that have been kept from Scandalous sins all their days, who are nevertheless in their natural estate, strangers to a work of Regeneration. Such a young man do we read of in the Gospel, who came to Christ desiring to know what good thing he should do that he might have Eternal Lite: when the Lord said to him, keep the Commandments, thou shalt do no Murther, thou shalt not Commit Adultery, thou shalt not Steal, thou shalt not bear false Witness,

Witness, Honour thy Father and thy Mother, *the young man said unto him, all these things have I kept from my youth up, Math. 19. 20.* And yet that Young man had not saving Grace in his soul : he wanted that one thing necessary unto Salvation : he loved the world more then he loved Christ : he had not Faith, and therefore could not overcome the World : he would rather part with Christ, and loose eternal life, than part with his estate when the Lord called for it. And such a Young man was Paul whilest he was yet in his natural estate : No man could accuse him with any Scandalous sin ; nor could he accuse himself : he had lived honestly according to the Religion in the which he had been Educated : he could say to the Council, *I have lived in all good Conscience before God until this day, Acts 23. 1.* And he tells the Philippians that touching the Righteousness which is in the Law he was blameless : This notwithstanding, had he dyed in that estate he must have perished Eternally. But although an Unconverted Person may be free from Scandalous Immoralities in the sight of men, yet he does indulge himself in some lust or other, some way of his own heart ; some sin or other does not only at Times prevaile over him (as it may be with a true believer)

believer) but has a *standing power* and dominion over him. And there are evils which Youth is in a peculiar manner subject unto. Hence is that caution, 2 Tim. 2. 22. *Flee youthful Lusts.* h. e. those Lusts which Young men more than others are generally addicted unto. We see this also in that expression of the Psalmist, *Wherewith shall a Young man cleanse his way.* Psal. 119. 9. Intimating that the ways of Young men are commonly Unclean, Unholy ways, *wayes of their own heart*, very impure in the sight of God who will bring them into Judgment. The Confessions and Supplications made by holy men long after their Conversion do likewise manifest this. Job bitterly Complains of *the iniquities of his Youth.* Chap. 13. v. 26. And David prayeth, that the Lord would not remember *the sins of his Youth*, nor his transgressions. Psal. 25. 7.

The Enquiry here may be,
*What are those Ways of their own Heart
 which Unregenerate Young Men use to
 Walk in ?*

Ans. 1. The way of Pride is the way of a mans own heart. Man is naturally ever since Adam sinned a proud Creature. The Devil who is made up of Pride, infused that poyson into Adams heart. When once the

the Serpent of hell had bitten him, his heart was swollen with Pride : and Adam did propagate that poyson to his children : he was in the day that God Created him in the likeness of God ; but when once he had sinned he did not beget a son in the likeness of God, but *in his own likeness and after his Image*, that is to say, he begat a Son with a proud heart like his Father. Gen. 5. 3. Nor is there any Unregenerate man, but he is under the dominion of that sin of Pride. It may be other sins may have dominion over him. Men are *serviug divers lusts* : but whatever lust besides there may be, Pride reigns in the Unregenerate Soul. Hence such persons are in the Scripture called *the Proud*, Mat. 4. 1. There is no sin more natural then that of Pride : We see it in children who discover that Corruption to be in them before they can speak. And this is the sin which useth to reign in Young men : if they are descended of better parents then others, they are proud of their birth and parentage : if they have good natural parts, wit and memory ; or acquired parts above others, they are on these accounts lifted up with pride. The Apostle saith that *knowledge puffeth up*, 1 Cor. 8. 1. Where there is not Grace to keep the heart humble it does

so. And vain Young men do often times conceit their knowledge to be much greater then it is, not being sensible of that *Abyss* of Ignorance which is in their dark minds. It is from Pride that Young men do not shew that respect to their Superiours, or unto Aged ones, which God Commandeth them to do. *The child will behave himself Proudly against the Ancient, Isa 3.5.* Such especially whose parts and abilities are through age decayed: Proud Youth despiseth them. And hence it is that Young men regard not the Counsils and Instructions which are administered to them. *Jer. 22.21.* I spake unto thee in thy prosperity, but thou saidst, I will not hear, *this has been thy manner from thy youth,* that thou obeyest not my voice. Young men are usually Impatient of Advice and Reproof; let the Reprover have never so much Authority with him, they regard it not. *Elia* did gravely reprove and admonish his Sons, he told them that he had been informed of their evil doings, and *why do you such things?* But it is noted concerning those haughty young men, that *they hearkned not to the voice of their father, 1 Sam 2.25.* It is from Pride that young men are not willing to be under Government: Children will not be ruled by their Parents, nor Servants by their Masters; and

and the reason is because they are ruled by the Pride of their own hearts. An inordinate affectation of liberty, is the sin which reigns in Youth commonly. What is said concerning the Young Prodigal is a description of the spirit which useth to prevail in Unconverted Young men. He was not willing to continue in his Fathers Family, nor to be under his Fathers inspection and government, but would be gone into far Countries. Luke 15. 12, 13. Do we not see it just so in many Young men amongst our selves? Nothing will serve them, but to be going far from their fathers house, that so they may without control walk in the way of their heart, and after the sight of their eyes. An humble and dutiful respect to their Parents would make them think themselves happy in being near them. Again, the Scripture speaks of *the Pride of Life*, 1 Joh. 2. 18. Vanity in Apparel is one particular intended by that expression: for the *Pride of life* discovers it self very much in the outward garb which persons appear in. We see daily that young people are very much addicted unto such Vanities. They are ready to follow every Proud Fashion as soon as it cometh into the Land, and it may be said neither God nor man that shall testify against them.

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selves, which is directly contrary to the express word of God. Prov.24.29. *Say not I will do to him as he has done to me, I will render to him according to his work.* Nothing is more natural for men then to say so, and to do so. I'll be even with him (saith the Unregenerate heart) I'll give him as good as he brings. They think it a disgrace for them to put up an affront, or to pass by an injury without revenge or satisfaction, notwithstanding the Lord chargeth them to forgive those that have done them wrong, as ever they desire pardoning mercy at the hands of God. And thus it is with Young men until the Grace of God ha's made a mighty change in them: they are ruled not by the word of God, but by their own passions; when once they are provoked because they have not Grace in their hearts, they cannot command their own spirits. Hence it is usual with Young men in their anger to speak rashly and wickedly. There are Young men so devoid of all fear of God and the Judgment to come, as that in their mad wrath and rage, they will Curse and Swear, and wish Damnation to themselves and others. Ungodly Young men are apt to proceed from wrathful words to revengful blows: in their passion they'll make bloody work of it.

There were a number of Young men (above Twenty of them) that every one thrust his Sword in his fellows side until they fell down together. 2 Sam. 2. 16. Sometimes their sinful anger doth degenerate into hatred and revenge: So it was with *Cain* and *Absalom*, wicked Young men both of them. And *Simeon* and *Levi* were Young men that in their passion and revenge did a bloody fact, concerning whom their Father on his death bed said, *in their anger they slew a man, Cursed be their anger for it was fierce, and their wrath for it was cruel.* Gen 49. 6, 7.

3. When men indulge themselves in sensual pleasures, they walk in the way of their own hearts. The Scripture foretels (and we see it verified) that in the latter days of the world, some will be *Lovers of pleasures more then lovers of God*, 2 Tim. 3. 4. This is that which men do naturally: they study more how to gratify their senses than how to please a holy God. Hence the Apostle describing the natural estate of the Ephesians, and so of all other men, saith, they did walk after the course of this world, *fulfilling the desires of the flesh*. And this is that which Young men are in a peculiar manner addicted unto, and their souls endangered by. *Walk in the wayes of thy heart*, h. e. Take thy fill

fill of those sensual pleasures which thy heart is set upon : this is that which Young men would have not considering that when Death and Judgment comes, those will prove bitter pleasures to them. We see that Young men for the most part are Servants, yea Slaves to some sensual lust or other : Drink and vain Company is dearer to them than the Salvation of their own Souls : And many times there is some unclean lust or other which they live in ; *Elisha* observed concerning the Youth in former ages, *that their life was amongst the Unclean.* There are many sad instances which stand upon Record in the Book of God concerning this. *Onan* a Young man but abominably unclean in the sight of God, for which his wickedness the Lord slew him and sent him to hell in his youth. The sons of *Eli* were guilty of vile uncleanness to the great dishonour of God and of their Father also ; of them it is said, *that the sin of the young men was very great before the Lord, 1 Sam. 2. 17.* *Amnon* a Young man was (though the son of a very holy father) a monster of uncleanness ; he set his eyes on his own Sister, and then did wickedly after the sight of his eyes, by which means he made himself one of the fools in Israel, and come to an unhappy and untimely death.

death at last. Solomon saith that one evening he looked out of his window, and discerned amongst the youths, a young man void of understanding---Prov. 7. 7. And whither was that Young man a going? To a wicked house there to debauch himself, not considering that it would cost him the life of his Soul. And there are few Young men in a state of Unregeneracy, but there is some unclean lust or other which they do indulge themselves in: If not in the grosser acts of wickedness, yet in *Chambering and Wantonness*, which will as certainly keep their Souls out of the Kingdom of God as any other sins whatsoever. Gal. 5. 19.

4. Persons that live in Idleness, walk in the ways of their own hearts. The flesh had rather live an easy than a labourious life. *Much study is a weariness of the flesh.* Eccl. 12. 12. And so is other hard labour irksome to the flesh. But to live at hearts ease and idle, is that which corrupt nature desireth: And this is oftentimes the sin which *Youth* is guilty of; and when they are so, they seldom prove famous and eminent in their Generation. They receive an irrecoverable hurt and wound by the mispence of Precious Time in their Youth, which makes them forever incapable of doing great things for God

God and for His People. Do we not see many spend their Youthful days in little else but sports and pastimes. It was said by *Abner*, *Let the Young men arise and play.* 2 Sam. 2.14. Thats it which Young men would be at; they are for their play and sports. As for lawful Recreations which moderately and seasonably used are good and in some cases a duty; they too often spend more time therein, then God alloweth of. And too many of them indulge themselves in sinfull sports and pastimes; and when once they have tasted of that forbidden fruit, they are enchanted and intoxicated with it so as that they can know no bounds therein. *Austin* relates concerning *Alipius* who was his Companion and Comrade when they were both Young men, that he was by some *Vain Youths* inticed to go to behold a *Sword play*, and he sayes, that (though he was before a very hopefull Young man) when once he had been made a Spectator in that bloody sport, he was with very much adoe recovered out of that snare. Thus when Young men indulge themselves in any *Scandalous Games*, such as those of *Cards and Dice* (which the more sober Heathen have Condemned) they know no measure therein. The wrath of God giveth them up to such Vanities until

until they have sinned away the day of Grace, and when once their Souls are dropt into Hell, they would give a thousand worlds (if they had them) for those precious hours which they have lost in such Vanities, never to be recovered again.

Alexander Cumming 1825

Propos. III *Young Men* [as well as others] shall be brought into JUDGMENT.

This is a Truth necessary for Young men to know and believe: *Know O Young man that God will bring thee into Judgment: And if God will bring thee into it, it is a vain thing for thee to hope that thou shalt escape the Judgment. But when will this be?*

Ans. Know. 1. That Young men (as well as others) are subject unto Death. *Job 4. They dy in Youth.* The truth is, that most of those that are born into the world dy before they come to old age; where there is one that lives to old age, there are many that dy before gray hairs are upon them. Indeed Young men are commonly unwilling to dy, and so to come into Judgment: the Terrors of Death are amazing to them. I remember a Young man on his death bed, who perceiving that his Soul was departing into the other World, Cried out, *I am amazed! I am amazed!* Nevertheless, when

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when God sends Death, the Youngest and Strongest cannot stand before it. One *dyer* in his full strength, when his breasts are full of Milk and his bones moistned with Marrow. That Messenger **Death** will take no bribes. You read in the Gospel of one that said to his Soul, *Soul take thine ease, eat, drink, just as if he had no more then the Soul of a Swine in him*: That was a man that walked in the ways of his own heart; but there is a terrible thunder-clap a coming, *God said unto him, thou fool, this night thy Soul shall be required of thee*, Luk. 12. 19, 20. Death comes like a Bailiff, and layeth an arrest on the Young man, and away his Soul is carried before God the Judge of all. In *case* especially, Death often seizeth on Young men: one is, in case their Parents have sinned and provoked God: What a fearful end did Ahab, and Jezabels children come unto when all their heads were cut off, and laid in bloody heaps for every body to look on; a dismal and an horrid Spectacle; and this as a punishment of their Parents wickedness; with allusion unto this, it was said of Jezabel, *I will kill her Children with death*, Rev. 2. 23. Again, If Children do themselves prove very wicked, many times they dy in Youth: Therefore it is said by

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Ecclesiastes, be not overmuch wicked, neither be you foolish, for why shouldest thou dy before thy time, Eccles. 7. 17. Many years since there was a sad Occasion for me to insist on that Scripture, and to shew that excess in wickedness brings untimely death: We have with our eyes seen woful examples of it. Especially if the Children of Godly Parents exceed in wickedness, they make hast into Hell. This we see in several of Davids Children, and in the Sons of Eli: Inasmuch as they had been brought up in such Families, but sinned heinously against the Religious Education God had favoured them with; while they were Young men they became ripe for Everlasting destruction. And most of all it is so as to such as live under the Gospel: God useth to make quick work with such sinners. That Scripture relates to Gospel times, Mal. 3. 5. Where the Lord saith, He will Come near to Judgment, and that He will be a swift witness against the Adulterers, and against the false Swearers &c. If Young men that have the Gospel shall be Profane Swearers, and Unclean debauched wretches, the Lord will be a swift witness against them, He will not suffer them to be long out of Hell. How rare is it to see a profane Young man that has enjoyed the means

means of Grace powerfully dispensed to live unto old age ? No ; but God brings them to death, and when they are brought to death they are brought unto Judgment also. For Judgment follows at the heels of death. Heb.9.27. *It is appointed unto men once to dy, and after this the Judgment.* At the hour of death there is a particular Judgment passed on the Soul : The Soul of a sinner is no sooner out of his body, but the next moment he knoweth most certainly where he must be, and what will become of him throughout eternal ages. Young men (as well as others) that shall dy in their sins will then be judged and condemned to perpetual Imprisonment : To lie in a *Dungeon* amongst hellish Serpents, where is *blackness of darkness for ever.* Then will the days of darkness which are many come upon them. It is said concerning the sinners of the old World (amongst whom there were many Young men) that *their Spirits, their Souls are in Prison,* 1 Pet.3.19. Miserable Souls ! they have been in Prison now near upon Four Thousand Years : and Prisoners they must be another thousand years untill they shall be brought unto their Trial before all the World at the last day ; and after that to a worse Prison, there to abide for ever and ever.

ever. Before the dead body of a man or woman, that dieth in a state of sin is put into the Prison of the Grave, their Souls are in a worse Grave, in an Eternal Prison, in an everlasting Hell of Misery.

2. Young men (as well as others) shall be brought into Judgment at the Great day. This is that which is chiefly intended in the Text before us. It is a truth which has been known and believed in all ages, that there will a day come, when He that made the World, will bring all the men that ever have been, are, or ever shall be, before His Tribunal. The *Jews* have a tradition amongst them, that this vvas the Controversy between Cain and Abel : It is said *that Cain talked with Abel*, Gen. 4. 8. The Scripture mentions not vvhat the discourse vvas that passed between them, onely in the *Hebrew* there is an Extraordinary pause, intimating that they had more talk than is there expressed. The *Jews* have it traditionally amongst them, that the thing vvchich *Cain* said, vvas, that there is no other World but this, that there is no Immortal Soul, and that men shall not after this World is come to its end, be brought before God to Judgment, but that *Abel* contradicted him, saying, there is an Immortal Soul in every man, and

and there will be a great day of Judgment, when every man must give an account to God, of all that he ha's done in this life. Whether the Jews say true or no concerning such discourse between *Cain* and *Abel*, the thing it self is most certainly true: A day of Judgment will come, and the beginning of it is now very near; not one man in all the World shall escape the Trial of that dreadful day. 2 Cor. 5. 10. *We must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he ha's done whether it be good or bad.* And in particular Young men who have walked in the ways of their own hearts, must hold up their guilty hands before the Bar of Divine Justice in that day. Rev. 20. 12. *I saw the dead Small and Great stand before God, and the Dead were Judged according to their works.* So then the Small as well as the Great, Young ones as well as Elder ones, must stand before God, they must and shall appear before JESUS CHRIST the Son of God, who is God and not Man only, and be Judged either to Eternal life or to everlasting death, according as their ways and works shall in that day be made manifest. And in the mean while, the consciences of Young men who walk in the ways of their own hearts arrest them with

with sad Convictions at Times, that there is such a day approaching : When they have Committed a great Sin, suppose Uncleanneſs, or Lying, or the like, Sins againſt the light of nature, there is that in their breasts which ſaith to each one of them, *God will bring thee into Judgment for that Sin.* Where is there a Young man, that can ſay he never at all found it ſo ? We proceed then to a fourth Proposition, which is,

Propoſ. IV. *The Day of Judgment will be a Sad Day to thoſe Young Men that ſhall Live and Dy in their Sins.* It will be to every man either the moſt Joyfull or the moſt Dolefull day. To the Righteous it will be the moſt happy day that ever was, but unto them that have walked in the way of their hearts, and in the ſight of their eyes, a bitter and a miſerable day. A day of wrath : A day of Perdition. That it will be a ſad day unto all (be they Young or Old) that ſhall be found in their ſins and out of Chriſt, appears from ſeveral things.

I. In that they have not improved their Talents committed unto them as they might and ought to have done. There is no man but ſome Talent or other is committed to him, which he ought to make a good uſe of.

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He who is the Lord of us all, ha's given to *Every man his Work*, Mar. 13.34. One man ha's this Work, and another man ha's that Work, in the doing of which he must improve his Talent. Young men are favoured with several peculiar Talents: Time is a precious Talent: Health, and Strength, and those Vigorous Affections which are commonly in Young men, are great Talents which they must be accountable for. A day of Reckoning will come. It is said in the Parable concerning the Talents, *After a Long Time the Lord of those Servants cometh, and reckoneth with them*. Math. 25.19. It is now a long time since our Lord ascended into Heaven, but He will come quickly to Judge the Earth, and then will reckon with His Servants: He will know of them how they have lived, and what they done in the World. A Servant that ha's been set to work, but spends his time in Idleness all the day, will have a miserable account to give unto his Master when night cometh. A Servant that ha's been trusted with Money or Goods to improve for his Masters use, if he shall Embezel or mispend them can expect nothing but severity. Thus when God shall say to a Young man at the day of Judgment, *I gave thee space to repent in, I suffered*

thee to live on the Earth, Twenty years, Thirty years ; I put many advantages into thy hands, to be working out thy Salvation ; but instead of attending to my Counsils, thou didst walk in the wayes of thy own heart ; and what account canst thou give for this now ? What will thy Judgment ! What thy Sentence be then ? God in His Word, ha's told all unprofitable Servants, what their Doom shall be. Math 25. 30. *Cast ye the Unprofitable Servant into utter Darknesse, there shall be weeping and gnashing of Teeth.* Though a Young man, if he ha's been an unprofitable Servant, he must be cast into utter darkness, and the sad remembrance of lost opportunities never to be recovered again will cause Weeping and Gnashing of Teeth.

2. When God shall bring them into Judgment, all the Secret Sins of men will be revealed before the whole World. Foolish sinfull Creatures are apt to think themselves safe, if they can but hide their sins from the knowledge of men, not considering that the Eye of God is upon them in all their wayes. Children and Young men that live in secret sins, their chief care is that the Magistrates, or that their Parents or Masters may know nothing of what they do ; but at the day of Judgment all will come out ; and the whole

World

World will hear of what they have done. Eccles. 12. 14. *God will bring every Work into Judgment, with every Secret thing, whether it be good or whether it be evil.* As the Secret good deeds of pious Young men that follow the Lord in secret will then be openly revealed and rewarded, the same is to be said of the secret transgressions and abominations which ungodly Youths will be found guilty of at that day. Therefore the day of Judgment must needs be a day of horror and confusion to them. Where is there an ungodly Young man, but if all his secret sins (yea, the sins of his heart and all) should be revealed before the World, he would be ready to say as *Thamar* when solicited by a wicked Young man to commit folly with him, *Whether shall I cause my shame to go,* 2 Sam. 13. 13. The day of Judgment will be to them that dy in their sins a day of the greatest shame that ever was or that can be : then will God fulfill that threatning against sinners, Jer. 23. 40. *I will bring an Everlasting reproach upon you, & a perpetual shame which shall not be forgotten.* Now they seek to cover their sins by denials, fictions, and false-hoods, but it will be in vain for them to think to do so then. Witnesses to their conviction will appear against them in that day. The Judge Himself will be a witness
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against them: He will then say, My eyes saw what you did, and My ears heard every Word that was spoken by you. Jer. 29. 23. *They have committed villany in Israel, they have committed Adultery--- even I know and am a witness saith the Lord.* And Angels will come in as witnesses against them. The devils who now Tempt them to do wickedly will then be their accusers: Yea, and holy Angels whose eyes have been upon them, and whose Testimony will be received, shall be witnesses against them. And so will Conscience which is more than a thousand witnesses. For the remembrance of their sins remains in their Consciences for ever. Jer. 17. 1. *The sin of Judah is written with a pen of Iron, and with the point of a Diamon: Where is it written? It is graven upon the Table of their heart.* It ha's made such Impressions upon Conscience as cannot be gotten out. A sin which a Young man commits now, he will remember it after he is dead, and at the day of Judgment, and throughout the days of Eternity. We see that men of an hundred years old will remember what they did four-score years ago more perfectly than what they did but four weeks since; a clear demonstration that the Immortal souls of men will never forget what was done by them whilest

whilest in their bodys, though never so long ago since. Therefore in the Parable concerning the Rich man and Lazarus, it was said to him, *Remember that in thy life time thou receivedst thy good things*, Luk. 16. 25. Sinners in the World to come have a perfect remembrance of all that they did whilest in this World : When therefore they shall be told of their secret sins, they will remember them all, and a dreadfull remembrance it will be.

3. A sentence which will be exceeding terrible, and the execution thereof certain and unavoidable, will in the day of Judgment be pronounced on such as shall dy in their sins. They will then suffer a sentence of banishment, never to see the face of God any more, never to come within the Glorious Palace of the great King, which is a sad sentence indeed, Considering that in Gods favour there is life, and His loving kindness is better than life it self. *Wo unto them* (saith God) *when I depart from them*, Hof. 9. 12. This wo will come upon every sinner at the day of Judgment. Sinners must then Go away from the Glorious and Gracious presence of God for ever : He will say to them *depart*. And the place which they shall be banished into will be the most dismal that can be imagined : Into a place where they must ne-

ver see the light of the Sun ; even into Outer darkness, where there is nothing but a perpetual night. Psal. 49. 19. *They shall never see light.* And in that place they must dy. It was said unto *Shebna*, that with a mighty Captivity he should be carried into *Babylon*, and *there thou shalt dy*, Isa. 22. 18. So at the day of Judgment, the Chaldeans of Hell will carry sinners with them into an Everlasting Captivity, and there they must dy. They shall then suffer not only a sentence of banishment but of death too, and that the most dreadfull that can be thought of : They shall be sentenced to be burnt to death ; to be cast into a Lake of fire and brimstone. The Scripture expresseth the Punishment of sinners in the World to come by such Metaphors because it will be more intolerable than those things really and literally done would be ; as one in horror of Conscience looking on the fire, said, *To burn in that fire is nothing to what I feel.* And as certainly as the sentence shall be pronounced, execution will follow. For it is a Judgment never to be reversed, a sentence never to be repealed. In this life sinners may by Repentance towards God, and Faith in Jesus Christ obtain a Pardon, so as that the sentence of Condemnation which they are under shall not be executed upon them,

them, but at the day of Judgment it is otherwise : For the day of Grace is then at an end ; there will not be one offer of Grace more then : Christ the Judge that now offers to obtain a Pardon from God His Father for those that will humble themselves and repent of their iniquity, will than be inexorable. No Cries, no Tears, no Prayers, no Entreaties will prevail with Him for mercy. Let sinners hear what He saith and tremble : for His words are these, *Because I have called and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my Counsil,* and would none of my reproof, I will Laugh at your Calamity, I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a Whirel-wind, when distress and anguish cometh upon you, *Then shall they call upon me, but I will not answer, they shall then seek me early, but they shall not find me,* for that they hated knowledge, and would not choofe the fear of the Lord, they would none of my Counsil, they dispised all my reproof, therefore they shall eat of the fruit of *their own way*, and be filled with their own devices. *Prov. 1. 24. &c.* How should sinners escape in that day ? They will fall into the hands of holy Angels, who are powerfull and will be

be faithfull Executioners of the just and holy wrath of God. *Math. 13. 41, 42.* Yea, they shall fall into the Omnipotent hands of the Eternal God. None can deliver out of his Angry and Almighty hands: when the eternal God shall strike thee with those very hands with which He made Heaven and Earth, it is impossible for thee to escape destruction.

4. The misery of Sinners at the day of Judgment will be Eternal. It is called *Eternal Judgment*, *Heb. 6. 2.* because men are then adjudged to an eternal estate either of happiness or of misery. Whoever shall be found in their sins *at that day* must die not only by a Tormenting but an Everlasting Death. To be long in dying is a dismal thing. The pangs and Agonies of *the Second Death* will never be over. *Rev. 14 11. The smoke of their torment ascends up for ever and ever; and they have no rest day nor night.* The pleasures of sin will then prove dear bought pleasures indeed. It was a sad word which a man that had lived an ungodly life uttered on a death bed, *I (said he) have enjoyed the pleasures of sin for a few years, and now I must be in torment for it, more than a thousand Million of Ages.* Sin ha's a short pleasure attending it, but a long, an everlasting pain. It were well if Young men who walk in the wayes of their

their own heart would think of this. A man that is in great pain and misery, suppose by some Tormenting disease, as by the Stone, Gout, Cancer or the like, is comforted with thinking this will not last alwayes; but when misery is endless as vvell as easeless, when there is Eternity added to extremity of do-lours, most wofull is the condition of such forlorn Creatures. Yet all this vvill Young men that continue to walk in the wayes of their own heart, bring themselves unto at the day of Judgment. Hell fire is a fire that never can be quenched: The breath of the Lord which is like a stream of Brimstone kindleth that fire, and makes it to burn for ever.

We Proceed to make some *Improvement* of the Doctrine which ha's been thus far insisted on. The first *USE* may be of *INFORMATION* in two or three Particulars.

INFOR. I. Hence we may assuredly Conclude that God will certainly Bless those Young men that do not walk in the way of their own hearts. Isaac said concerning his Son Jacob, I have Blessed him, yea, and he shall be blessed. Thus may we say of Young men whose hearts are changed and mortified to sin, self, and the

the World, God *ha's* Blessed them, yea, and they shall be Blessed. Indeed such a Young man is a rare sight. The Philosopher of old laid it down for a Maxim, that *Wisdom was incompatible to Youth*, That a Young man could not be a Wise man, because Wisdom requires experience and experience requires time and age. This notwithstanding, the Grace of God may and it will make a Young man Wise. The Scripture speaks of *a wise Child*. Eccl. 4. 13. And of *a Child that is an hundred years old*, Isai. 65. 20. And of Young men that have the Spirit of God poured on them. Joel 2. 28. The Young man that ha's saving Grace in his Soul will attend diligently to the Word of God; and whoever do's so will be blessed with that Wisdom, which will make him Eternally happy. David was a Young man when he wrote the 119 Psalm. But hear how he speaks in Verse 98, 99. *Thou through thy Commandments, ha's made me wiser then mine Enemies; for they are ever with me, I have more Understanding then all my Teachers, for thy Testimonies are my Meditation: I understand more then the Ancients, because I keep thy Precepts.* Here now was a blessed Young man. The God of Heaven takes a singular delight in Young persons vwho truly fear and serve Him. If men see young trees in their Orchards

chards full of fruit they are pleased with it ; so the Lord when He seeth Young Plants in His Church abounding in Works of Piety and Righteousness : When He beholds Young men a part, and Young Women a part Fasting and Praying, and mourning together because of the sins of the Times and Places where they live ; Oh how exceeding dear are such Young gracious Souls unto God and unto the Lord Jesus Christ. *JOHN* was the Youngest of all the Apostles, scarce Twenty years old (as Ecclesiastical Writers report) when he began his Publick Ministry, and he was the Disciple whom Jesus loved in a peculiar manner. They that honour God in their Youth, He is wont to honour them : many times He maketh them blessed Instruments of much good in their Generations which is the greatest happiness that men on earth are capable of. How many instances are there in the Scripture concerning this that so Young men might be encouraged to seek and serve the Lord. *Joseph* a Godly Young man, and what a blessing vvas he not only to his Fathers Family, but to a whole nation besides ? *Joshua* vvas a pious Young man, and the Lord magnified him in the sight of all Israel. *Samuel*, *David*, *Solomon*, *Obadiab*, *Josiah*, *Timothy*, were all of these God

Godly in their Youth, and what blessed Instruments were they in their several Generations, to promote the glory of God, and the good of His People? What a Crown of Glory shall such Young men receive at the day of Judgment? *I write unto you Young men, because ye have overcome the Wicked one.* 1 Joh. 2. 13. Ordinarily it is so; that Young men are singled out to be Souldiers: As for those Young men that have approved themselves faithful Souldiers of Jesus Christ in fighting against, and Overcoming the flesh, the World, and the Devil, the Lord Jesus will reward them *in that day*. Christ will then say to them, I know all your Works; I know that when others did serve their lusts, and promote the Devils interest, you did serve God, and promote His Interest in the World. Here is a Crown for you: Now all Angels and men shall see how I have loved you.

INFOR. II. Hence such Young men as continue to walk in the ways of their Heart, and in the sight of their Eyes, are very foolish Creatures. The scripture calls them Fools, and therefore they are so. Prov. 17. 21. He that begets a fool does it to his sorrow; and the father of a fool has no joy. A profane Young man is that fool, whose father has sorrow and no joy

joy in him ; one such son is enough to damp the joy which he may have in his other Children, vvho are not such Wicked Fools as that son is. Such *Youngsters* are *Simple ones* indeed. Hear what the Wisest of men saith Prov. 7. 7. *I beheld amongst the simple ones, I discerned amongst the Youths, a Young man void of understanding.* Consider a little if it be not so. Fools are easily deceived, and so are Young men that have not Grace in their hearts ; sin deceiveth them ; the Devil deceiveth them ; vain Companions deceive them. They are easily drawn into the snares of Temptation : like silly birds they hasten to the snare not knowing that it is for their life. Persons are known to be either Wise or Foolish by the choice which they make. One that does prefer pebbles to Pearles, Trifles to the richest Treasure, is judged to be a fool. Thus it is vvith Young men that vvalk in the vvayes of their own heart, especially if they do so under the light of the Gospel, like fools as they are they refuse a good offer ; vvith the Young man in the Gospel, they refuse the Treasures vvhich are in Heaven : And vvhat do they chuse instead thereof ? but the Vanities of this present World, nay, sin vvhich is the vilest thing that can be chosen. They that exchange

change things of the greatest vawew, for those that are worth nothing are accounted fools. What folly vvas that of profane *Esau* to sell his birth-right to gratify his carnal appetite. Thus do profane Young men do : They have Immortal Souls vvhich are more worth than all the World, these do they exchange for sensual and brutish Lusts. To part vvith pleasures for-ever-more, to enjoy those that are but for a season, is infinite folly. He that runs into the fire is either a fool or a mad man : What Fools then are they, that vvill cast their own bodies and Souls into the fire that never shall be quenched ? If it should be said unto a man, you shall enjoy all the pleasures vvhich your heart can desire for a year together, on condition that after that you shall be in most inexpressible Torment for an hundred years ; no one but a Fool or a mad man vvould accept of the proposal. Are not they then, the greatest Fools vvho to enjoy the pleasures of sin for a few Years vvill go into everlasting punishment. I remember one of the Ancients speaks of a Chast Woman vvho being sollicitated by a profane vile Wretch to sin against God, desired him for her sake, to hold his hand in the fire but one quarter of an hour : That (said he) is an unreasonable desire, but

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ask any thing of me that is reasonable and I'll do it for your sake : To whom she replied, *Is it unreasonable for you to hold your finger in the fire one quarter of an hour for my sake; and do you think that it is reasonable for me for your sake to consent unto that, for which my Body and Soul must burn for ever in the fire that cannot be quenched.* Therefore Young men that continue to walk in the ways of their own hearts, and so bring themselves to this at last, are Foolish Creatures.

INFOR. III. *What a sad account will they have to give unto God at the day of Judgment, who have out lived their Youth, and yet shall dy in their Sins.* If a Young man that ha's not lived Thirty years dying in his sins must be Eternally miserable, what must they be that have lived Forty, it may be Fifty years or more, and shall at last go out of the World in an Unconverted estate ? It is said that *the sinner of an hundred years old shall be Cursed, Isa. 85. 2.* O how Cursed ! O how Damned will the sinner of an hundred years old be ! The Scripture speaks of those that are *Old in Adulteries, Ezek. 23. 41.* An old Wanton, an old Drunkard must needs fall under an heavy sentence in the day when God shall bring them into Judgment. The
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longer men continue in sin, the heavier will their Judgment be at last. There are mountains of Guilt on their sinfull Souls, and therefore mountains of Wrath will break upon them in the great and terrible day of the Lord. What have such sinners been doing all their lives long? They have been treasuring up Wrath against the day of Wrath, such a treasure as will never be spent throughout the days of Eternity. What an Infinite number of sins have they to answer for. And that not only as to Commissions of evil, but as to Omissions of duty? It will be said to many a sinner at the day of Judgment, thou didst live without Prayer in thy Family; and thou didst live without Prayer in Secret; thou didst live so many thousand dayes without any Prayer to God, and now will God pour out His fury upon thee. For many years together thou didst despise the Offers of Grace in the Gospel. No thought will cut and kill the heart of a sinner at the Judgment day like that. I remember I knew a man that was Executed for an horrid Crime; and he did to me in private Confess his Guilt in other Capital offences which the World knew nothing of, acknowledging that God was righteous in bringing him to such a death; that poor Wretch when he came

came to dy, declared unto all the Spectators that nothing troubled him so much, as that of his having disregarded the many Sermons which he heard Preached in the Name of the Lord : These were his sentiments when his Immortal Soul was going to appear before God the Judge of all. So will it be with sinners at the last day. Suppose a man had heard but one Sermon in all his life in which he was called upon to repent and believe on the Lord Jesus Christ, but shall neglect so great Salvation ; this will make his account dreadfull *in that day*. But what then will become of those that have heard a thousand Sermons, and yet live and dy in their sins ? The remembrance of every neglect of Christ will be a terrible thing at the day of Judgment.

USE. II. *Let Young men be Exhorted and Preswaded to Turn from the Wages of their own Hearts, and to walk in the Wages of God.*

Some Considerations and Counsils

Let me set before you.

Consider. I. *The way which the generality of Young men walk in is a Wofull way. It will be found so at the Judgment day. It is the*
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way of their own heart which is the broad way that leadeth to deſtruction. Oh ! that it might not be ſaid ſo of the greateſt part of the Young men who have been born in New England. Many of them are profane. Are there no profane Swearers to be found amongſt Young men ? It is a ſad thing that there are any ſuch. I knew the time when in New England Young men knew not what it is to Swear. A man might live Twenty years (ſome have done ſo, I my ſelf did ſo when in my Youth) and never hear a profane Oath in New England. Is it ſo now ? And are there not Young men who are lovers of Strong Drink ? I wiſh I could ſay, that we had not Given the Nazarites wine to drink. Are there not Young men who are Sabbath breakers, notwithstanding they have been put in mind of a Young man Executed for Murder, who when dying Cryed out, Let Young men take Warning by me, and let them know that Sabbath breaking will prove a dangerous and a coſtly ſin unto them. Are there not Young men who are diſobedient to their Parents, or to their Maſters whom God has ſet over them, and that are like the Children of the Devil, given to Lying ? Are there not Young men whoſe life is amongſt the Unclean ? Are there

not Young men that will Steal and Purloyn, that will rob their Parents or Masters and say it is no Transgression. Nay, Young men born in *New-England*, that have turned bloody Pyrates, that to get Silver and Gold have embrewed their hands in blood. God will bring them into Judgment, and than they will wish that they had never been born, and most of all that they had never been born in *New-England*. There are others that are not profane, but like the Young man in the Gospel, they have Externally kept the Commandments in their Youth, who nevertheless, are strangers unto Faith in Christ, and strangers to the new birth. Is it not so with the Youth throughout this Land generally? There are some and blessed be God that are so many Young men in *New-England* that the Grace of God is manifest in them. Nevertheless, do we not see that the Young Generation as to the greatest part of them, is a poor Unconverted, Perishing Generation? On that account it is not to be wondered at, that God from Heaven ha's Testified His displeasure against the present Generation. He ha's poured it out upon the Children abroad, and on the Assembly of Young men together. Jer. 6. 11. It is a sad Word which is spoken in Isa. 9. 17. The Lord

shall have no joy in their Young men. And again, Amos 4. 10. Your Young men have I slain with the Sword. How many Young men in New-England have in these late years been numbred for the Sword? Many have a French Sword or an Indian Sword slain; but more have been slain by the Sword of the Lord in respect of mortal diseases, which He has visited them with. We may say after the Prophet, Death is come up into our windows, to cut off the Children from without, and the Young men from the Streets, Jer. 9. 21. And have not many Young Persons gone into Captivity. We may say with the Lamenting Church, My Virgins and my Young men are gone into Captivity, Lam. 1. 18. Now then the Lord calls from Heaven unto Young ones that yet remain, saying, Oh! do not you continue to walk in the ways of your heart, lest Captivity, lest Death come upon you also. Do you think that the Young Persons whom God has thus dealt with, were greater sinners than any in New-England? I tell you nay, but repent lest you like-wise Perish.

Consider. II. There are some Young men who if they dy in their Sins, the day of Judgment will in a peculiar manner be a dreadful day unto them. To instance, it will be so

unto such Young men as have been more wicked than ordinary ; who have above others indulged themselves in walking after the lusts of their own hearts. It was said of Babylon, *how much she ha's lived deliciously, so much torment and sorrow give her.* The more pleasure any have had in sin, the greater will their Torment be in the Judgment day. All ungodly ones will be punished in that day, but not all alike. The Lord ha's reserved the unjust unto the day of Judgment to be punished, *but chiefly them* that walk after the flesh in the lust of Uncleanness. 2 Pet. 2.10. A Young man that ha's committed but one act of Uncleanness, or that ha's been Drunk but one time in all his life, must perish for ever without Repentance, much more one that ha's been so an hundred times over. Again, they that have been favoured with means of Grace above others, and yet shall neglect the great Salvation, will have the sadder account to give unto God at the day of Judgment. The Son of God ha's declared it, Math. 11.23,24. *Thou Capernaum which art Exalted unto Heaven, shall be brought down to Hell, it shall be more tolerable for the Land of Sodom in the day of Judgment than for thee.* There are some Young men who as they have singular advantages to gain knowledge,

so they do know more than others : Now if such miss of Heaven, their knowledge will be as an aggravation of their sin, so of their punishment at the last day. He that knoweth his Lords will, but doth it not shall be beaten with many Stripes ; unto whom much is given, of him shall be much required. *Luk. 12. 48.* Again, a Young man that ha's had Godly Relations, and yet shall continue in his sins, will on that account come under the sadder Condemnation when God shall bring him into Judgment. When those of the same Family with him have set before him good Examples : It may be he ha's seen his own Brother or Sister turning from sin unto God ; and yet continues to walk in the way of his heart and the sight of his eyes ; This will render him inexcusable in the day of Judgment. *Esau* will be Damned the deeper in Hell because he had such a Brother as *Jacob* ; whose Piety he saw but did not imitate. But especially such as have been born of Godly Parents, if they continue to walk in the way of their own hearts, will have a sad account to give at the day of Judgment. Inasmuch as they have broken the everlasting Covenant, the Waters of Baptism will be turned into fire at that day : The Tears and Prayers of their pious Parents will be as oyl to

to

to the flames of Hell. Their Examples and all their Instructions and Admonitions will rise up in Judgment against the Children of their own bowels. How dreadful will it be when a Godly Father and Mother shall joyn with the Lord Jesus Christ in passing a Sentence of Death on the Children whom themselves have begotten. As Iris said Zach. 13. 3. *His father and his mother that begat him shall say unto him, thou shalt not live.* So will they say, when they hear the Son of God saying it before them. It is reported of the Emperor *Mauritius*, that when he saw his Children slain before his eyes, he used that Expression, *Thou art Righteous O Lord because thou hast Judged thus.* So will it be at the day of Judgment. As the Elders said when the great Whore was Judged, *Amen; Hallelujah*, Rev. 19. 4. So when a Godly Father shall hear the Son of God pass the Sentence of Eternal Condemnation on that Child which was exceeding dear to him, he will say, *Amen! Amen!* Thou Righteous Judge; I Praise thy Glorious Justice: I have nothing to say, why this Child of mine should not be sent into Everlasting burnings. Thou knowest that I Prayed for him; Thou knowest I Instructed him; Thou knowest I Endeavoured to set an holy Example before him.

him, but he would go on in the way of his heart and in the sight of his eyes; Therefore do I Justify and Joyn with Thee in the Righteous Sentence which is passed upon him. You that are the Children of Godly Praying Parents, think sadly of this.

Consider. III. *They that turn from the wages of their own heart unto God in Christ, shall not come into a Judgment of Condemnation.* Indeed, all must be brought into Judgment, but as for them that repent and believe it will be a Judgment of Absolution, and not of Condemnation. He that believes has Everlasting life, and shall not come into Condemnation, but is passed from Death unto Life. Joh. 5. 24. If Young men repent and turn from all their transgressions, and betake themselves unto Jesus Christ for Salvation, all their sins will be pardoned. *I write unto you little Children, because your sins are forgiven you for his Names sake.* 1 Joh. 2. 12. The sins of Child-hood and Youth are many, and sometimes very great. How many Wicked Words have they spoken? What Sabbath breaking? What disobedience to Parents have Children and Young men been guilty of? How many Lyes have they told, for which they must be Damned in Hell fire without Repentance.

penitance. But if they truly repent and turn from all their sins unto God in Christ, none of them shall ever be mentioned against them, though never so many, though never so great. *Ezek. 33. 16.*

Some Counsels let me leave with you.

I. Do nothing which you are unwilling that ever the World should know that you have done that thing. For it is certain that at the day of Judgment all will be known: Every Work whether it be good, or whether it be evil. All the passages of your lives where ever you have been, will be called over. They are all Written down in a Book. *Rev. 20. 12.* The Jews have an apprehension that the Angels write down all the Works of men, and will produce them at the day of Judgment. To be sure, God Writes them down, and Conscience will remember them, and the World will hear of them. This is a Good Rule for every man to remember; If I would not have it known that such a thing has been done by me, then never let me do it. If Young men would remember this, it would keep them from committing many a sin. Remember therefore the Words of the Lord Jesus Christ, who has said,

There

There is nothing Covered that shall not be Re-
vealed, neither hid that shall not be known. Luk.
12.2.

12.2. Beware of those sins in a special manner
which do often times prove the Ruin of Young
Men. To Instance, Breaches of the Seventh
Commandment are evils which Young men
are often found guilty of, and by indulging
themselves therein they provoke God in a
way of Judicial dispensation to give them up
unto that and unto other lusts of their own
heart also. The Lord in his forest Wrath
saith, *He that is filthy, let him be filthy still.*
Again, those sins of Drinking and Company
keeping prove fatal to the Souls of many
Young Persons. A Father once hearing that
a Son of his was become a Drunkard, gave
him up for lost and gone. I shall never
forget with what anguish a Young man that
dyed in this place above Twenty years ago,
on his dead bed laid the ruin of his Soul to
his vain drinking Companions. Beware of
that sin of Idleness, or mispence of precious
Time: there are many Young men who
have much to answer for in this respect.
They have not been diligent in their Call-
ings. They have enticed one another to go
to the Ale house, or to the Coffee-house or
to the Tavern; when they have no call to be

be there ; and there do they spend a World of precious time in Drinking, or in unprofitable Discourse, or it may be in Gaming ; for which they will have a fearfull account to give to God at the hour of Death, and at the Judgment to come. An old dying man once said to some Young Persons, *O Children prize your Time, I would give a thousand Worlds that I had not lost the Time of my Youth.*

3. Let the Counsils of Godly Parents be of great Weight with you. Hear the Instruction of thy Father, and forsake not the Law of thy Mother: *Prov. 1.8* To disobey and disregard the Admonitions of a Father is one of the blackest marks of Reprobation that can be. Witness the Sons of Eli, of whom it is said, *They hearkned not to the Voice of their Father, because the Lord would slay them, 1 Sam. 2.25.* If thou art such a Child as wilt not hearken to the voice of thy Father, thou mayest fear that the Lord hath determined thy destruction. The very Heathen have Reverence for the Counsils (especially the dying Counsils) of their Parents. And hast thou who art born of Christian Parents less Religion in thee than they ? Oh Tremble to become guilty of the Fifth Commandment, lest thy light be put out in obscure darkness.

Darkness and Signal Blessings are wont to attend dutiful, and signal Curses follow disobedient Children. Honour thy Father and thy Mother which is the first Commandment with Promise, that it may be well with thee, and thou mayest be long on the earth. Did you ever know any dy on the Gallows, but they professed that their ruin began with disobedience to their Parents? And no doubt (as one speaks) Hell brings with the same Complaints.

Remember DEATH, and the Day of JUDGMENT Think seriously and often of your dying. You have heard, and daily experience of it before your eyes, may convince you that Young Persons may dy as well as others. Serious thoughts about it, should put you upon Prayer and Preparations for it. A man whose constant practice was to Pray six times every day, gave this reason for his doing so, **I Remember I must Die**. I have the where spoken of a gracious Praying Child, whom the thoughts of Death caused to be much in Prayer: and when some said to him, you are a Child and may live many years, what should you think of Death for; he replied, *I was in the Burying place, and there I saw a Grave that was shorter than*

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than I am. You Young ones may dy, and therefore you are concerning to Repent and Pray, and make sure of an Interest in Christ. And think sadly with thy self, If I should dy this night, what would become of my SOUL ? In what place would my Immortal Soul be lodged for ever ? And remember **The Great Day** of JUDGMENT. Live now as you will wish you had lived, when *That Day* cometh. Think with thy self, If Jesus Christ the Son of God should now rend the Heavens and come down to Judge the Earth ; What would He say to me ? What Sentence would He pronounce upon me ? Would He say to me, Come thou Blessed, or would He not say, Go thou Cursed ? Remember these things now, so may you hope to *find Mercy in that Day.*

The



The hatefull Evil
OF
SIN,

Discoursed of in

A SERMON,

Shewing that SIN Unrepented of will be
bitterness in the Latter END.

Psalm. XXXVI II.

*He Flattereth himself in his own Eyes,
untill his Iniquity be found to be Hatefull.*

THE Title of the Psalm sheweth
that it was Written by David
the Servant of the Lord. There
are but two Psalmes in which
he is so Stiled, and both of them were
Written after his being Anointed King.
E He

He had taken up an holy Resolution to serve God in whatever Capacity he did sustain whether Private or Publick. No man nor Creature is capable of an higher Advancement than to be accepted as Gods *Servant* : To be stiled *David the Servant of the Lord* is a greater honour, than to be stiled *David the King of Israel*.

As for the Time when this portion of Scripture was Penned, that is not particularly expressed. A Judicious Expositor has Conjectured that David wrote it when *Abiathar* came to him, and acquainted him with what *Saul* had done in Murdering *Abimeleck*, and all the Priests at *Nob*. Hence a wicked man is described and charecterised from the Example of *Saul*, in the first verse of this Psalm : *The Transgression of the Wicked saith within my heart, there is no fear of God before his Eyes* : He seems to intimate that once he had too great a Charity for *Saul*, supposing that he might sin out of Infirmitie, Melancholy, or Passion, rather than out of Malice ; but now he was convinced in his Heart and Conscience, that *Saul* was a very wicked man : That he was wholly destitute of the true fear of God ; his Murdering the Priests of the Lord was an evidence of it. Such actions were done by him

him as were; inconsistent with the fear of God.

As for the Words at present to be insisted on, there have been various Translations, and so various Interpretations of them, which (as not being much to Edification) I shall not trouble you with. But as they are before us, two things are affirmed concerning the Wicked man. (1.) That he *Flattereth himself in his iniquity* : He is secure notwithstanding the sin he has been guilty of : He pleaseth himself with vain Imaginations concerning his present and future happiness. (2.) The Psalmist affirms that sin will at last appear in other colours before the wicked man than at present it does. *It will be found to be hateful.* Now

iniquity is sweet, but the time shall come when it will be bitter. Though at present it appears in false colours, as if sin were a desirable thing, it will in the end of all appear to be a most detestable thing. The

DOCTRINE therefore from the words, is,

That although Sinners may Flatter and please themselves with vain Imaginations to the Contrary, it is certain that Sin will at last appear to be a most Odious thing.

The particulars contained in this Doctrine may be expressed in three PROPOSITIONS, all which are implied in it.

Proposition. I.

Persons who indulge themselves in sin, are not apprehensive of the Evil and Danger which is therein. They flatter themselves. They please themselves with vain Imaginations. Otherwise they would be afraid to sin, and much more to go on in their trespasses. There are several vain Imaginations which sinners flatter themselves with.

1. *They please themselves with thinking that sin is no sin.* That when they sin fearfully they have not sinned at all. How common is it for men, if they intend well in what they do, to think all is well. Like Saul who excused his transgressing a positive Command of God, with saying, he did it for Sacrifice. Sin and Satan do wonderfully blind the eyes of sinners. Hence they sometimes take damning Errors to be rare Truths, as the deluded Christians in *Thyatira* did, Rev. 2.24. *The depths of Satan as they speak.* They said that the things which they did believe were deep rare Mysteries; so did they speak concerning those Errors which at last they found to be no better than Satanical delusions. When men have shut

Shut their eyes against the clear light, their
 light does become darkness, and how great
 is that darkness? A spirit of strong de-
 lusion is sent upon them, so that *they believe*
1 Ly. 2 Thel. 2. 11. And because men err
 in their judgments, they are guilty of such
 practices as will prove the ruin of their Souls,
 and yet flatter themselves that there is no
 sin nor evil in what they do. Idolatry is
 a Soul-ruining iniquity, yet the *Jews* of old
 who lived in that sin, would not believe
 they were guilty of any such crime. The
 Prophets by all their Sermons could not
 convince them of it. *Jer. 2. 35. Thou sayest,*
because I am innocent, surely his anger shall turn
from me, behold, I will plead with thee because
thou sayest I have not sinned. Men may be
 under the power of Sin and Satan so far as
 not only to believe that a damning sin is
 not sin at all, but that it is a duty. To per-
 secute the faithful Ambassadors of Christ
 to death is a crime of an high nature: Yet
 did the Lord say to his Apostles, *The time*
cometh that whosoever killeth you will think
he doeth God's Good Service. Joh. 16. 2. Thus it
 was with *Paul* before his Conversion. He
 verily thought with himself that he ought to do
 any thing contrary to the Name of Jesus of Na-
 zareth, *Acts 28. 9.* This indeed was not *Sau-
 cas*

case when he killed the Priest at *Nob*. He sinned Maliciously against his Conscience, at the very time when he commanded bloody *Doeg* to Murder them; he called them *the Priests of the Lord*: Some have therefore thought that he did at that time Commit the sin against the Holy Ghost, because his knowledge and his malice was very great. But many of those that kill and burn them whom they call Hereticks, do it more out of Ignorance than Malice, thinking they do well in it.

2. Another Imagination which sinners please themselves with, is, *That if what they do is a sin, yet that it is no great or dangerous sin*. They say of the iniquity which they indulge themselves in, as *Lot* said of *Zoar*, *Is it not a little one*. Gen. 19. 20. Thus *Ephraim* Loved to oppress, and yet he said, *they shall find in me no iniquity that were sin*, Hos. 12. 7, 8. The Hebrew word there translated *Sin*, is many times used to denote a great Sin: *Ephraim* pleased himself that they should find in him no iniquity that was of an heinous or criminal nature, notwithstanding his being guilty of great oppression, he esteemed that to be no sin, that is to say *no great sin*. There are great Oppressors in the World, who justify themselves in their Oppression They that

that are guilty of biting and oppressing usury commonly do so. Sinners remember not what Christ ha's said, Math. 5. 19. *Whosoever shall break one of these least Commandments and shall teach men so, he shall be called least in the kingdom of heaven; he shall be of no account there, he shall never come there, if he do's allow himself in the willfull breach of the least Commandment.* Men are apt to please themselves that none on the earth are without sin; the best have their failings: and that their iniquities are only sins of Infirmary, such as Gods Children whilest in the World are Subject unto; and that therefore they shall have a pardon in course for them: they cannot think that the merciful God will be so severe as to punish them Eternally for such small matters; not believing that the least sin is in its own nature deadly and damning. And it is possible for men to be so blinded as to think that great sins are little ones. The Gentiles thought that Fornication and Drunkenness were no great sins: and therefore they had no Laws to punish such iniquities. But the Lord in his Word declares that they which do such things shall not Inherit the Kingdom of God, Gal. 5. 21.

Hence 3. Sinners are apt to flatter themselves, *That though they do iniquity they shall escape Punishment.* Notwithstanding the awfull threatnings of God in His word, the Sinner thinks he shall do as well as others. When he heareth the words of the Curse, *He blesteth himself in his heart, saying, I shall have peace, though I walk in the Imaginations of mine heart, to add drunkenness to thirst.* Deut. 29. 20. There are many such sinners, who after they have made themselves a thirst with strong drink, will make themselves drunk again, and yet say they shall have Peace. They promise themselves Impunity in sinning against the Holy God. Hence the Psalmist speaketh, as in Psal. 10. 3. *Wherefore doth the wicked Contemn God? he hath said in his heart thou shalt not require it.* Every Sinner so far forth as he is a sinner, is an Atheist: he saith in his heart that there is no such God as the Lord is. Either he is such an Atheist as to Imagine that God does not take notice of the sins of men, Psal. 94. 7. *They say the Lord shall not see, neither shall the God of Jacob regard it.* A vile wretch when he is about to commit a sin, suppose Theft or Uncleanness of this like odious wickedness, if he believed that any man, nay, that a Child of Seven years old

old saw him, he would not do that wicked thing : Doth he then believe that God seeth him ? No, he is an *Atheist*. Or, he sayeth in his heart, that the Lord is not so Holy a God as his Word declares Him to be. That He is not so much offended with sin as His Ministers say He is. They imagine a God made up all of mercy, without any Justice or Holiness. They Judge of God by themselves ; because they do not hate sin, they think the Lord hates it not. They flatter themselves that because God bears with them for a time, that He will never call them to an account, *Psal. 50. 21.* *These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thy self ; but I will reprove thee, and set them in Order before thee.* Or, they flatter themselves that because of some external shew of Religion, or some good works done by them, all their sins will be forgiven. They vainly suppose that by some Righteousness of their own they shall make amends for all their transgressions. They think the Lord will be pacified with Rivers of oyl, and that the fruit of their bodies will Compensate for the sin of their Souls. The Jews would *Steal, Commit Adultery, and Swear falsely,* and yet trust in Lying words,

words, saying, *The Temple of the Lord, the Temple of the Lord*, Jer. 7. 4. They would go to the Temple and there offer Sacrifice, and then say, *We are delivered*; we are purged from our past transgressions; and now having cleared the old Score, we may safely venture to sin again, and by going to the Temple we shall be delivered, and never punished for these abominations. Do not men in these days *Flatter themselves*, after the like manner? If they go to the Temple, if they go to Church, if they offer Sacrifice, if they lay their Prayers there, they promise themselves impunity though they live in sin. Thus are they who indulge themselves in the ways of sin secure and not aware of the Infinite danger their Souls are in.

Proposition. II.

Sin is a most Odious thing. Iniquity is hateful: Men ought to hate every Sin. They have Infinite reason so to do. For, I. *Sin is Contrary to the Holy Nature and perfect Will of God.* They that have any Love to God, cannot but hate sin, *Plal. 97. 10. Ye that Love the Lord hate evil.* There is no sin whatsoever, but it is an evil committed against God: and is indeed a greater wrong to God than any one else. A man

Sin may wrong himself and his neigh-
 bor very much, but he is most injurious
 to the Blessed God. David had grievously
 sinned against Uriah and Bathsheba, and a-
 gainst his own Body and Soul; yet he
 said to God, *against thee, thee only have I*
sinned, Psal. 51. 4. Sin is High Treason a-
 gainst the Eternal Majesty. God is Hol-
 iness it self, Amos 4. 2. *The Lord God hath*
sworn by his Holiness: He never swears by
 any thing less then Himself. But sin is
 Unholiness, sinners are called *the Unholy*: So
 then sin is contrary to the nature of God.
 He cannot sin: It is impossible that He
 should, Heb. 6. 18. He can no more sin, then
 He can cease to be God: Nor can He be
 the Approver or the Author of sin, Hab. 1. 13.
Thou art of purer eyes then to behold evil, and
canst not look on iniquity. He cannot look
 on iniquity with approbation or without
 detestation of it. Hence James speaks as
 in the first Chapter and thirteen Verse of
 his Epistle, *Let no man say when he is tempted*
I am tempted of God: for God cannot be tempt-
ed with evil, neither tempteth he any man.
 Neither is there any sin, but it is contrary
 to the preceptive will of God. Every sin
 is a Transgression of His Law. 1 Job. 3. 4.
 There is not the least sinfull Word or
 Thought

Thought but the Divine Law Condemns it. A sinner and a transgressor of the Law are the same. A sinner does practically declare that the Law of God is no good Law : He trampleth it under foot, he casts it behind his back. Sin is therefore an hatefull and a horrible thing Jer. 5. 30. *An horrible thing ha's been Committed in the land Did men know what an evil sin is, the thoughts of it, would strike them with horror and dread.*

2. *Sin makes those that love and live in it to become Odious.* Therefore it must needs be the hatefullest evil that can be thought of. It ha's caused some of the most Excellent Creatures that ever were made, to become hatefull and abhorred. This is true concerning the Angels that sinned : They were once among *the Sons of God, the morning Stars shouting for joy.* Job 38. 7. The morning Star is a lovely Creature. Sin ha's turned Angels of light into Devils of darkness ; morning Stars into the Darkness of Hell. It may be said of Hell, as the Scripture speaks of Rome, Rev. 18. 2. *It is become the habitation of Devils, the hold of every foul Spirit, and a Cage of every Unclean and hatefull bird.* The Devils who are compared unto fowls in the Air, are hatefull birds.

Sin

Sin ha's made them to be the most hatefull Creatures in the World; and next unto sin we ought to hate the Devil, and to have no communion with him. But how Odious an evil is sin then! It makes men also to become the objects of hatred, Tit. 2.3. *We were sometimes hateful, that is worthy to be hated of God and man.* Hence sinners are said to be filthy, Psal. 14.3. *They are altogether become filthy.* And to be loathsome, Prov. 12.3. *A wicked man is loathsome and comes to shame.* And to be abominable, Tit. 1.15. *Being abominable and disobedient and, to every good work Reprobate.* Sin makes men Odious in the eyes of God, Psal. 5.5. *Thou hatest all workers of iniquity.* The Lord abominates them, Dent. 25.16. *All that do Unrighteously are an abomination to the Lord thy God.* Yea, sinners do by wickedness make themselves Odious unto good men, Prov. 29.27. *An unjust man is an abomination to the just.* An holy man does not delight in the Conversation of ungodly ones: They speak such words, and do such works as are grievous and abominable to his Soul. It is said concerning Lot, *That he was vexed with the filthy Conversation of the wicked, that righteous man dwelling among them, seeing and bearing vexed his righteous*

Soul from day to day with their unlawfull deeds, 2^d Pet. 2. 7, 8: Ungodly wretches out of whose mouths proceed corrupt Communications, that delight in filthy obscene discourse, that will revile the Saints of God, Scoff at Religion, Curse and Swear, and Profane the blessed Name of God, a good man hates to be in their Company. Psal. 139. 20, 21. Thine enemies take thy Name in Vain: do not I hate them O Lord that hate thee, and am not I grieved with those that rise up against thee; I hate them with perfect hatred, I count them mine Enemies? If sin does make those that live in it thus hatefull to God and good men, it must needs be a most Odious thing.

3. *Sin makes men Miserable. And it is therefore an hatefull thing. Men hate to be miserable, but then let them hate sin the procuring cause of all their Miseries. Jer. 2. 17, 19. Hast thou not procured this unto thy self---Thine own wickedness shall correct thee, and thy backslidings shall reprove thee, know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. All Temporal Judgments are the bitter fruit of sin. There are Publick Calamities, which cause Lamentation generally*

ally throughout a whole Land which suffers under the weight of them ; such as Wars, Famines, Pestilential and wasting diseases which leave great desolations behind them. These are procured by sin, Mic. 1. 8. *For the transgression of Jacob is all this, and for the sins of the house of Israel.* There are Judgments which fall upon particular Families ; sometimes a great Family is brought to ruin : Thus it was with the house of *Feroboam, Abab* and others whom we read of in Scripture ; and it was sin that provoked the Lord to destroy them all. As for the man that shall do very wickedly, the Lord saith, *I will set my face against that man, and against his Family and will cut him off*, Lev. 20. 5. Nay, which is awfull to consider, if a Godly man shall through the power of Temptation become guilty of a Scandalous sin, it may be God to testify his holy displeasure at the sin of that good man will destroy all his Family : What came on *Gideons* numerous Family after he was dead and his Soul in Heaven ? because of their Fathers sin, threescore and ten persons of them were Murthered in one day. *Gideon* made an Ephod, and that became a ruining snare to his house. We have another sad instance for this in *Eli* : A good

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Sin is an Odious thing.

old man, but very sinfully indulgent to his Children: The Lord said concerning him, *Behold I will do a thing in Israel, at which both the Ears of every one that heareth it shall tingle: In that day I will perform against Eli all things which I have spoken concerning his house,* 1 Sam. 3. 12. This was fulfilled in the days of Saul, unto whose bloody Malice David (as I told you but now) seems to allude in the Text and Context before us. Doeg being Commissioned by Saul, Fell upon the Priests, and slew in that day fourscore and five persons that did wear a linen Ephod: And Nob the City of the Priests smote he with the Edge of the Sword, both men and women, children and suckling, 1 Sam. 22. 18, 19. Thus did God perform against Eli the thing which He had spoken concerning his Family: And doubtless when this was first done, it made the Ears of them that heard of it to tingle. Again, there are personal Judgments, which sin is wont to bring with it. Men are exposed unto sufferings in Bodies, Names, Estates, none of which would ever have been, if they had not sinned. Isa. 42. 24. *Who gave Jacob for a spoil, and Israel to the robbers, did not the Lord, He against whom we have sinned.* Though Afflictions are sent for other causes, and

not

Sin is an Odious thing.

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not for sin only, as we see in that instance of the man that was born blind, *Joh. 9. 3.* Nevertheless, it is certain, that Sin is the Parent of all Sorrow : If men had never sinned, they would never have known Sorrow : Nor did ever any man in the World suffer any thing, but either his own or other mens sins were the procuring cause of it. Temporal death is also the bitter fruit of sin. *Rom. 5. 12.* *By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Sin ha's opened the door to let in death upon all the World. Men hate Death, but they have more reason to hate Sin. There are moreover **Spiritual Judgments**, which Sin is the wofull cause of ; Judgments that light immediately on the Souls of men, and which are indeed the most fearfull ; though sinners themselves are for the present the least sensible of them : A blind mind is a dreadfull Judgment. *Joh. 9. 39.* *Jesus said, for Judgment am I come into this world, that they which see might be made blind.* Natural blindness is a sore Calamity, but Spiritual blindness is incomparably a greater evil. As sight is a great mercy, but Spiritual eye sight a far greater blessing. One of the Martyrs said to a pious blind Youth, that

was cast into Prison for the Gospel sake. *Heb*
Alas ! poor child, God ha's taken from thee thy the
bodily eye sight, Himself knoweth best why He they
ha's done it, but He ha's given thee a far bet Jud
ter sight, He ha's given thee an eye of Faith to hear
behold the Lord Jesus Christ. So Spiritual Due
 blindness is a thousand times worse than der
 that which is of the body onely. Yet this afte
 misery ha's sin brought upon us : Every man his
 in his natural estate, ha's a Soul within him fan
 as dark as Hell, 2 Pet. 1. 9. *He is blind and* ha
cannot see a far off. Adams sin ha's brought no
 that misery of Spiritual blindness upon all co
 his Children : And they do by actual sins hi
 of their own provoke God to smite them C
 with yet greater blindness : Their foolish of
 heart is darkned, and God ha's given them fa
 over to a reprobate mind. Hardness of tr
 heart is a Spiritual Judgment : No greater a
 Judgment can befall a poor Creature out th
 of Hell, than to be given up to sin, without m
 remorse for it. The more men sin, the t
 more are they hardned and emboldned in t
 sin, untill they have filled up the measure l
 of their iniquity. This is a dismal effect
 of sin, and of the sorest wrath of God for
 it. Well therefore might the Apostle give
 that Solemn Caution, *Take heed, lest any of*
you be hardned through the deceitfulness of sin.
Heb.

Sin is an Odious thing.

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ake Heb. 3. 12, 13. Especially, if men sin against
the clear light of their own Consciences,
they provoke the Lord to smite them with
Judicial blindness of mind and hardness of
heart. There was a man who fighting a
Duel killed his Adversary, for which Mur-
der he was in great horror of Conscience;
after that he killed another man, then was
his trouble less; after that he did in the
same way Murder a third man, untill he
had killed seven or eight, and then he had
no remorse at all for his bloody crimes. I
could tell you of another who having made
himself drunk, was in grievous horror of
Conscience for his sin, but when in despite
of these Convictions he did commit the
same sin again, he was never after that
troubled for what he had done, but lived
and dyed a Drunken sott. Here now was
the fearful wrath of God, punishing a sin-
ner with everlasting hardness of heart. And
thus Sin unrepented of brings the sinner
to Eternal ruin. Have not men cause to
hate that which will not only hurt them,
but ruin them, and that for ever? This
Sin without Repentance and Faith in Jesus
Christ will certainly do. Nay, one sin will
do it. Therefore God has said, *Repent and
Turn your selves from all your transgressions, so*

iniquity shall not be your ruin, Ezek. 18. 30.
 One sin not turned from will prove the
 Eternal ruin of a mans Soul : Will not
 then his iniquity be found to be hatefull ?

4. *Sin ha's brought a Curse on the whole Earth, and upon all the Creatures which are in it.* It was said to Adam presently after he had sinned, *Cursed be the ground for thy sake, Gen. 3. 17.* Every Creature which men have to do with, ha's a Curse attending it because of sin, so as that they are liable to destruction thereby. The Earth, the Water, the Air, or any Creature therein may cause a mans death. This Curse ha's sin brought : Yea, and all the living Creatures in this Visible World are become miserable by reason of the sins of men, which misery they sigh under and long to be delivered from. *We know that the whole Creation groaneth and travaileth in pain, because it is made subject to vanity, and to the bondage of Corruption.* The sin of man ha's procured all this. *Rom. 8. 21, 22.* By these things we see that sin is a most hatefull evil.

Proposition. III.

Sin will at last appear to be hatefull unto Sinners themselves. Though now they see not the evil that is in sin, they shall see it

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Sin is an Odious thing.

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one day ; sooner or later they will have enough of sin : They will rue the day that ever they were guilty of such and such sins. This will most certainly come to pass. Either,

1. *By their being brought unto true Repentance for their sins.* For then sin becomes exceeding bitter to the Soul. The Jews took pleasure in Crucifying Christ ; but when *Peters Sermon* had pricked them to the heart, they mourned for him as one mourns for an only Son, and were in bitterness for him as one in bitterness for his first born. *Zach. 12. 10.* When a man repents truly, his sorrow for sin is much greater, then was the pleasure he had in Committing of it. *David* found it so, this we see in his penitential Psalms, where we hear him saying, *Neither is there any rest in my bones because of my sin : for mine iniquities are gone over my head, as an heavy burden they are too heavy for me,* *Psal. 38. 3, 4.* And in another place, he speaks of his roaring all the day long : And again, he complains of his broken bones : He could not have been in more bitter anguish if all his bones had been broken, then he was in, after his grievous fall in that matter of *Uriah* and *Bathsheba*. And when *Solomon* was brought to

to a true sight of his sin; how bitter was it to him: Do but hear what he saith, Eccles. 7. 26. *I find more bitter then death the woman whose heart is snares and nets, and her hands are bands, whoso pleaseth God shall escape from her, but the sinner shall be taken by her.* And did not sin become hatefull to the incestuous Corinthian, when he was in danger of being swallowed up with sorrow, 2 Cor. 2. 7. There is nothing got by sin but sorrow and shame. Therefore did the Apostle say, *What fruit had you of those things whereof you are now ashamed,* Rom. 6. 21. A true penitent never thinks of his former sins and follies, but with sorrow and shame. It makes his Soul within him to bleed and to blush before the Lord. Or if not so.

Then,

2. *Sin will be made hatefull by reason of the Punishment which will follow it.* Sin will prove a mischeivous thing at last. As the Lepers said, 2 King. 7. 9. *We do not well, if we tarry till the morning light some mischief will come upon us.* It is in vain to hope otherwise. It is a vain thing for impenitent sinners to think that they shall always go unpunished. Sin will follow the sinner like a blood hound, and will find him out at last. Therefore Moses said to the Ru-

nites,

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ites, Numb. 32. 23. *Be sure your sin will find you out* : And it will not be long first. Punishment treadeth on the heels of sin. Gen. 4. 7. *Sin lieth at the door* : It watcheth at the door to feize on the sinner. Many times in this Life, sin is made to appear an hateful thing by bitter Plagues and Punishments which are the natural and wofull fruit of it. Lam. 5. 16. *Wo usps us that we have sinned.* When Jerusalem fell into the merciless hands of bitter enemies, the Prophet tells them, that they might thank themselves and their own iniquities, for all those heart piercing sorrows, Jer. 4. 18. *Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth to thy heart.* This it is to be wicked : This comes on Impenitency in a course of sin. Such Punishments does the Lord sometimes cause to be inflicted on Sinners, and that in this life, as wound and pierce their very hearts within them. I remember what God said to Pharaoh Exod. 9. 14. *I will at this time send all my Plagues upon thy heart.* Many Plagues came upon him one after another, but Pharaohs hard heart felt them not, till at last a Judgment came upon him, that went to his very heart. There are some whose

whole Sins go before hand to Judgment: they are found out in this World; and when they are brought to open shame and disgrace their iniquity is found to be hateful. Some sins are in a most peculiar manner shamefull and disgracefull among men. That sin of Theft and Dishonesty in dealing is so, Jer. 2. 26. *The Thief is ashamed when he is found.* But above all, that vile sin of Uncleanness brings Everlasting disgrace on the person that shall be known to have been guilty of it. When Tamar was Solicited to commit such folly by that wicked Amnon, she said to him, *Do not thou this folly: And I whither shall I cause my shame to go? and as for thee thou shalt be as one of the fools in Israel:* q. d. Thou art a Person of quality, and in great reputation, but such a base action as this, will render thee Odious and Contemprible to all the World. 2 Sam. 13. 12, 13. Sometimes Sin is Punished with loathsome and shamefull diseases: Thus were the Philistines put unto a Perpetual shame: Then doth sin appear to be hateful. The wise man therefore giveth wholesome advice, Prov. 5. 10, 11. *Let not strangers be filled with thy wealth, and then mourn at last when thy flesh and thy body are consumed.* Yet further, Sin carries guilt and horror along

along with it: Conscience does smart and
 rore because of it; and that's a misery in-
 tolerable, Prov. 18. 14. *The Spirit of a man*
will sustain his infirmity: One that is a
 man of Spirit and Courage will bear up
 under great Infirmities: *but a wounded*
Spirit who can bear? Do we not see that
 the Anguish of a wounded Conscience is
 intolerable? Do we not see it in Cain?
 who cryed, *My Punishment is greater than*
I can bear. Do we not see it in Judas?
 who in the horror of his heart ran to an
 halter to lee out his wretched Soul. It is
 true, that sinners for the most part, whilest
 they have health and strength make light
 of sin, but many times on a death bed
 sin appears to them with an hatefull visage.
 Conscience that was asleep before, awakes
 and rores then. Have you not (if you
 have not, I have) known some that
 have gone roring down to Hell? Who
 have thought they have seen Hell gaping
 for them, and Devils ready to seize on
 their Souls. When pale Death ha's sat
 on their Lips, how have they trembled?
 However, if there be *no bands in their*
Deaths, but they go smoothly into the
 Grave, as tis possible for a dying sinner
 to have a staped Conscience, tis certain

that after Death, ^{sinners} will appear to God
 sin. When the sinner beholds his iniquity
 by the flames of Hell, it will appear to
 him in its proper colours. Then and
 there will sin look like its self. What did
 Dives think of sin? What did he think of
 Swearing and Lying, and other abuses of
 his tongue, when in Hell being Torment-
 ed, he cryed out, O my Tongue! my
 Tongue! What did he think of Drunken-
 ness, when he cryed and said, Father Ab-
 ham send Lazarus, that he may dip a bit of
 his finger in water, and cook my tongue; for I
 am tormented in this flame. Luke 16. 24. Ah
 Miserable Dives! Is it come to that now?
 Do you cry for a drop of water? How
 many thousand drops and cupfulls of
 strong drink, did you swallow down more
 than you had need of? And are you
 now crying for a drop? Without doubt
 though you flattered your self in your
 life time when you fared deliciously e-
 very day, yet now you find iniquity to
 be hatefull. And so it will be found to
 be at the Judgment day. Then sinners
 in a moment are brought into all evil
 in the midst of the Congregation and the
 great Assembly which shall then appear,
 before whom all their Secret Sins will be
 revealed.

Revealed: Prom. 15:14

Then Millions of
Sins will be remembered: which now are
forgotten: They will be all set in Order.
They will appear like a formidable Army
in battle array against the sinner: And
let him then say whether Sin be not an
Odious thing. **Isa. 50:23.**

We proceed to the **APPLICATION**
of this Doctrine.

First by way of **INFORMATION.**

Inform. In Heeds Sinners are foolish Flatterers. And who do they flatter? Some-
times in distress they will flatter God:
they will promise Him fair: If the Lord
will deliver them, they say they will ne-
ver sin against him as they have done, but
will turn over a new Leaf, and become
new Creatures: They have said well, and
Oh that there were such an heart in them.
But they are like the Hypocrites, spoken
of in the Psalms, who had said the Lord their
strength, when they sought him, in their distress, they
did flatter him with their mouths, and they
lied unto him with their tongues, for their
heart was not right with him, neither were
they steadfast in his Covenant, **Psal. 78:36.** But
they

they also like foolish Creatures Flatter and deceive themselves: What folly is it to do so? Sure they had better know the worth of themselves before it be too late to help it. They flatter themselves that they have Faith, when they have no true Faith; they believe that Jesus Christ is the Son of God, and they say they trust in him for Salvation, and yet they continue committing iniquity still: This is no true Faith. *What doth it profit my brethren, though a man say he hath Faith, & his Works be void, can his faith save him?* Jam. 2. 14. There are many such who say they have faith, and they think as they say, but they deceive their own Souls, and their Religion is vain. They flatter themselves that they shall go to Heaven as soon as the greatest Precisian in the World, though they live ungodly lives: They will swear, and Lye, and be Drunk sometimes, yet they please themselves with vain hopes of Salvation because they have something of a form of Godliness. Will you believe the Word of God? Hear then what He saith, in 1 Cor. 5. 9, 10. *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Envyers,*

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men, shall inherit the kingdom of God. It is then folly for men to promise themselves a Kingdom, if they live in any of these sins. Is it not folly for men to flatter themselves that they shall get to Heaven at last, though they never take one step in the holy way which leadeth thither? There are sinners that are convinced of their misery; they know they must either repent or perish; but they foolishly neglect the present day of Grace, and flatter themselves that they will repent hereafter; in the mean time Death overtakes them, and then Repentance is too late. They please themselves with vain thoughts of Repenting when they come to lie upon a sick-bed and a death-bed, but then they find that they cannot repent, and that death-bed Repentance seldom proveth true.

Ques. How if sin be an hateful Evil, what usefull Creatures are they that take pleasure therein? A good man may sin, but he doth not love to do so. A man may be surpris'd into the doing of that which his Soul abhors. David was several times guilty of breaking the ninth Commandment, yet he could say truly, as in

Psalm. 119. 163. *I hate and abhor lying, but thy Law do I love.* Sheep may fall into the mire, but they do not love to be there. They are Swine that delight to be wallowing in filth : Such are they who take delight in the ways of sin. Their spot is not the spot of Gods Children. Their state is damnable, 2 Thes. 2. 12. *That they all might be damned who believed not the Truth, but had pleasure in Unrighteousness.* Yet some there are who do not only take pleasure in sinning themselves, but in causing others to sin and dishonour God. This argues men to be wicked in a very high degree : When knowing the Judgment of God, that they who commit such sins are worthy of Eternal Death, not only do the same, but have pleasure in them that do them. This is to be as like the Devils as 'tis possible for men to be. There are those in the World that take pleasure in making others Drunk, especially if they can cause a Church member, or one that ha's made any pretences to Religion to drink to any excess, then they have something to rejoyce in. And there are some that take pleasure in causing others to Swear and to profane the holy Name of God : Are such men ? Nay, they

are

are Devils incarnate; their Souls within them, are Devils clothed with flesh.

Inf. III. If Sin be such an Odious thing as hath been proved, then that which is Contrary unto Sin, namely Grace and Holiness is a most lovely thing. From whence it is that the righteous is more excellent than is Neighbour. Who are the most excellent ones on the earth? Are they rich men? or great men? or learned men? If they be adorned with Grace in their Souls, then are they excellent indeed: but if not, God in His Word calls them *Vile Persons*, *Psal. 15. 4.* That *Antiochus* whose admirers gave him the name of *Ephiphanes*, as if he had been an illustrious and excellent person, the Angel calleth him a *Vile Person*, because he was a very wicked man, and a base dissembler, *Dan. 11. 21.* But the *Saints* are the excellent in the Earth, and it is their *Sanctity* which makes them to be so. *Psal. 16. 3.* Silver and Gold, and Rubies are lovely things in the carnal eyes of men: but Grace in the heart is a far more lovely and desirable thing than all these. This is that *Wisdom* of which *Salomon* speaketh, and concerning which he sayes, *Happy is the man that findeth it: For the Merchandise*

spirit, is better then the Merchandise of Silver,
 and the gold thereof then fine Gold, sapphire more
 precious then Rubies, and all the things thou
 canst desire, are not to be comparrell unto her,
 Prov. 3. 13, 14, 15. Grace is an Ornament of
 great price in the sight of God. It makes
 those to be valuable in whom it is. One
 true believer that has grace in his soul is
 more precious in Gods account, than Mil-
 lions of other men. Isa. 47. 3, 4. I have Eg-
 ypt for thy ransom, and Ethiopia and Seba
 for thee, since thou wast precious in my sight.
 When a Sinner is converted into a Saint,
 there is a man become an Angel; and that
 man shall one day be made equal with the
 Angels. Holiness makes men on Earth
 like the Angels in Heaven. Wherein do
 the Angels of Heaven exceed the Devils of
 Hell? It is especially in respect of their
 Holiness. The blessed Angels delight in
 all that is Holy, and Just, and Good; but
 the Devils do the contrary, they delight
 in all manner of sin and wickedness. Ho-
 liness makes Saints and Angels to resemble
 the ever blessed God. For the Divine Im-
 age does consist chiefly in Holiness Eph.
 4. 14. The new man which after God is created
 in Righteousness and true Holiness. Who
 are the men that have most of God in
 them?

them? It is they that are most Holy. Therefore it is that *The Man Christ Jesus*, ha's more of God in Him than any Man or Creature, because He is fuller of Grace then can be said of any other man or Angel. It pleased the Father that all fullness should dwell in him: Of his fullness we all receive, and grace for grace. God giveth not the Spirit of Holiness by measure unto him, as He does to all others. More of Gods Glory is to be seen shining in that Man, then in all the World besides. He is *the Image of the Invisible God*, Col. 1. 19. In respect of His Eternal Person, He is the Essential Image of God, the brightness of the Fathers Glory, and the express Image of His Person. And as Man He is the *Manifestative Image of God*; there is more of God to be seen in *That Holy Thing*, the Humane Nature of Jesus Christ the Son of God, than in all Angels and men. It is said of God that He is *Glorious in Holiness*. Exod. 15. 11. His Holiness is His chief Glory. Yea, it is His Life. The Apostle saith of the ungodly Gentiles, that they were *alienated from the life of God*, Eph. 4. 18. because they were Strangers and Enemies to Holiness. The blessed God can no more cease to be Holy, than He can
cease

cease to be at all. So then Holiness is a
 Lovely thing. Moral Vertue which is but
 A lifeless Picture and Shadow of Holiness
 is a Lovely thing: If that does render the
 person in whom it is found, to be amiable,
 real Holiness does so much more. What
 soever things are pure, they are lovely.

Rev. Humming 1026

Let the Last USE be for

EXHORTATION.

But you will, one day, appear to be
 hateful. *Oh Let us hate it now.* Abhor
 that which is evil.

A few Considerations let me spread be-
 fore you, and Conclude.

CONSIDER. I.

*Who they are that Hate and cannot but
 hate Sin.* The blessed God hates Sin with
 an Infinite, and an Eternal hatred, Psal.
 41. *There are not a God that in's pleasure in
 Wickedness.* And from thence it is that
 He does punish every sin. Where never
 was, nor ever shall be, any sin Committed
 in the Word that shall go unpunished. As
 for Reprobates that dy in their sins, they
 shall

shall be punished with Everlasting de-
struction from the Presence of the Lord
and from the Glory of His Power. The
Righteous Lord will make all Angels and
men see that Sin is hatefull to Him, in
the day when Thousands and Millions of
Sinners shall be sent away into Everlasting
Punishment. And as for the Elect of God,
all their sins have been punished in Christ
their surety: Since He was pleased to Sub-
stitute Himself in their room, and to un-
dertake to Answer for their Crimes, God
spared not his own Son, but delivered him up
for us all. Rom. 8:34. This was the high-
est demonstration of Gods hatred of sin
that possibly could be. When He spared
not the Angels that sinned, but cast down
Millions of them from Heaven into Hell
for ever, and this for one sin: When He
drowned all the men in the World at once
excepting one small Family: When He
rained fire and brimstone upon Sodom
and Gomorra, casting them alive into E-
ternal Fire and Vengeance, He let the
World see that Sin is abominable to the
eyes of His Glory: But His not sparing
His own Son was the most astonishing e-
vidence of His Holy Indignation and ab-
horrence of sin that can be. For Jesus
Christ

Christ the Son of God had no sin of His own, nor was it possible that He should sin, only the Reflection, the Imputation of sin was upon Him, He became a surety for sinners, and then God spared him not, but his Body and his Soul too, was made an Offering for sin. The sorrows of Hell took hold on Him. Shall sin be thus hated, fall to the Blessed God, and shall we love it? And how does the Lord Jesus Christ hate sin? It was said of him, *Thou lovest Righteousness and hatest wickedness*, Psal. 45. 7. Never man did hate sin as He did and doth. He declareth it from Heaven. He said to the Church in *Pergamum*, *Thou hast them that hold the Doctrine of the Nicolaitans, which thing I hate*, Rev. 2. 15. And in the days of his flesh, although he did converse with great sinners in order to their Conversion and Salvation, and did shew such Patience and Meekness as the like never was. Nevertheless, his Zeal against sin did amaze the beholders of it. *Job 5. 17*. They then that do not hate sin, have not the spirit of Christ in them, nor are they his true disciples. And the Angels of Heaven hate sin. The Scripture calls them *Holy Angels*, because they never sinned, but are much Offended when they

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See men sinning against the Lord: Those Seraphims burn with an holy Zeal for God and against the sins of men: They are active in Executing the wrath of God upon sinners. Angels destroyed the Sodomites: Angels destroyed the first born throughout the Land of Egypt: Angels destroyed the Assyrians: Angels will lay hold on wicked men at the day of Judgment, and cast them into the ever burning Lake. And every truly Godly man is an hater of sin. The description and character of a wicked man is this, *He setteth himself in a way that is not good, he abhoreth not evil*, Psal 36.4. But a good man had rather suffer than sin, yea rather dy any death than sin against his Conscience: thars his spirit when he is himself and out of Temptation. What horrible and tormenting deaths have some holy men chosen to endure, rather than to commit a seemingly little sin against the light of their Consciences? It is said of the Hebrew Martyrs, *that they were tortured not accepting deliverance*, Heb. 11.35. Doubtless the Apostle in those words ha's respect to the story of the Maccabees. Antiochus told those Martyrs if they would but eat a mouthfull of that flesh which the Law of God had pro

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hibited, he would not only save their lives, but give them rewards ; now they would rather be tormented to death than be guilty of such a sin. A man that ha's Grace and the true fear of God in his Soul, hates sin more than death ; nay, more than Hell. It was the saying of one of the Ancients, *That he had rather be thrown alive into the Flames of Hell, than do that which he knew was sinfull, and evil in the sight of God.* Shall God ? Shall Christ ? Shall Holy Angels ? Shall all good men hate sin, and wilt thou love it ?

CONSIDER. II.

The Sins of men have Exposed the Son of God to all those bitter Sorrows and Death which He suffered. They were the procuring cause of it. I do not say, that we were the Crucifiers of Christ as the Jews were, or that the guilt of His death does lie upon us as it does on them : But this I say, that our sins were the Cursed weapons which wounded Christ to death. How then can we look on sin with a pleasant Countenance ? It is reported that when some of Cæsars friends shewed the People his bloody robes, saying, *Here is the blood of your Emperor,* they were filled with rage against the men that had Murdered him. Our sins have been the Murderers of the Prince of Life.

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Life: we may see them dyed with the blood of Christ: And shall not the thought of that fill us with an holy rage against sin? The works of Our hands drave the Nails into His; our feet being so swift to sin, have caused His feet to be Nailed to the Cross. If thou art one that shall be saved, every one of thy sins ha's had a stab at Christ; not one of thy sins but the Soul of the Son of God ha's had a stab for it. He felt that for thy sins which made Him to sweat Blood. If you should see the knife that had Murdered your dearest friend, would you not be filled with indignation at the sight of it? Sin is the Sword that ha's Pierced the heart of the best friend that ever thou hadst in the World. He was wounded for our transgressions, He was bruised for our iniquities, Isa. 53. 5. Oh! then abhor to have any more to do with sin. When some did with the hazard of their lives fetch water for David to drink, he willing to let the World see that he valued the lives of his Subjects more than the satisfaction of his own sensual appetite, refused to drink thereof, and sayed, Far be it from me, O Lord, that I should do this, nor this be the blood of the men that went to Jeopardy of their lives, 2 Sam. 23. 17. And

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shall the waters of sin be sweet unto you, when they have cost the Son of God His Life to save you from them? Will you so undervalue His blood? Shall He dy to redeem you from all iniquity, and shall any iniquity be sweet unto you? Then never call your selves Christians, for though you may be so in name, I am sure you are not so in Heart and in Truth. Let every one that nameth the Name of Christ depart from iniquity.

CONSIDER. III.

That Sin will not always be sweet, at last it will be bitter. If the pleasures of sin would last for ever, the folly of sinners would not be so great as now it is. You must dy shortly, and then the pleasure of sin will be turned into unutterable and Eternal Torments. I remember I have some where read concerning a Company of profane Persons that as they were drinking and making Merry, one of them had this Expression, *We live a brave Life if we could but get some body to go to Hell for us when we dy.* True; if you can do so, be as mad and as merry as you please. But since you must dy and then into the fire that never shall be quenched; if madness were not in your hearts, you would hate sin.

In more then ever you loved it. But
 what will sin be at last? As sure as the
 Lord Lives and as thou hast an Immortal
 Soul within thee, it will be bitter at the last.
 Sin is a root that beareth gall and wormwood,
 Deut. 29. 18. As Abner said to Joab about
 the devouring sword, 2 Sam. 2. 26. So I say
 to thee concerning sin that devourer of
 Immortal Souls, knowest thou not that it will
 be bitterness in the latter end? What will that
 sin of Drunkenness be at last: The wise
 man tells you when he sayes, Look not thou
 on the wine when it is red when it groweth in co-
 lour in the cup, when it moveth it self aright at
 the last it biteth like a Serpent and stings like
 an Adder, Prov. 23. 31, 32. There are some
 Serpents which when a man is first bitten
 with them, the poyson causeth such a tick-
 ling as that he cannot forbear laughter, but
 when it is come into his blood and bowels,
 the torment is intolerable: Such a poyson
 is sin, At the last it will bite like a Serpent.
 What will the Cursed Rhum-Bottle that
 ha's destroyed so many Bodies and Souls in
 New-England, be at last? That strong drink
 which ha's made thee Drunk will at last
 prove the poyson of Dragons, and the Cruel
 Venome of Aspes, which killeth without
 mercy and without remedy, Dent. 32. 33.

What will unrighteous gain? What will Riches gotten by Piracy and Murder be at last? You Young men, that have a mind to turn Pyrates in hopes of getting Gold, hear what God speaketh to you from His word, Job 20, 15, 16. *He hath swallowed down Riches, and he shall vomit them up again: God shall cast them out of his belly, he shall suck the poyson of Asps, the Vipers tongue shall slay him, his meat in his bowels is the gall of Asps within him.* Such wicked gain will at last prove a bitter and a deadly poyson. And what will thy Secret Adulteries and Uncleanness be at last? What will you get by them? Prov. 6, 32, 33. *Whoso Committeth Adultery with a woman lacketh understanding; he that doeth it destroyeth his own Soul, a wound and dishonour shall he get, and his reproach shall not be wiped away.* This will be all thy gain at last. A wound to thy Conscience; an Everlasting reproach in the great Congregation when thy Secret sins shall be laid open before all the World, and ruin to thy own Soul.

Wherefore set your selves against sin. Hate it to the death; other enemies you may be reconciled unto, but never to sin. God charged His People concerning the Ammonites, saying, *thou shalt not seek their peace,*

nor

for their prosperity all thy dayes for ever. And concerning Amalek, that they should have War with him for ever. Sin is that Ammon, Sin is the Amalek with whom thou must have war for ever. Sin is a bloody Serpent : thou must either kill that Serpent, or it will kill thy Soul. And if you would become haters of sin, you must become believers on Christ : There is not a man in all the world that is an hater of all sin, besides the true Believer on Christ ; when Christ becomes Precious, sin becomes Odious : Sin may be restrained, but it will never be mortified in the man that ha's not Faith. As for the world, and the things which are in the world, the lust of the flesh, the lust of the eyes, and the pride of life (which men naturally love more than they love God or Christ) it is by Faith that we come to have hearts set against them, and are made Victorious over them. And by this may a man know that he ha's true Faith in Jesus Christ if keeping the Commandments of God be his great delight, or if sin be the chief object of his hatred : Of a truth it is worth more than all this world to be able to say after David, with whose words I conclude, Psal 119. 128. I esteem all thy Precepts concerning all things, to be right, and I hate every false way.

THE END.

To fill up the Vacant PAGES, A Serious and most Important Question, shall be briefly Answered. *Viz.*

HOW a man may know that he is gone beyond an Hypocrite? Or, That there is true Saving Grace wrought in his Soul?

Ans. I. An Universal respect to the Commandments of God argues sincerity. Deut. 5. 29. O that there were such a heart in them that they would fear me, and keep all my Commandments allwayes. A constant regard to all the Commandments is a sign that the heart is touched with the true fear of God. Let such a man hope for Salvation and he shall never be ashamed by finding himself disappointed of his expectation, Psal. 119. 6. Then shall I not be ashamed, when I have respect unto all thy Commandments. Davids integrity of heart is noted by his being a man that would fulfill all Gods will, Act. 13. 22. This is an evidence of Regeneration and of a true Faith. No man in the world does Conscientiously observe every Commandment, but only the true Believer on Christ. Joh. 14. 14. You are my friends if you do what I Command you. An Hypocrite does pick and chuse amongst the Commandments

ments of God; some of them he will obey, but others of them, he would be dispensed with, though he lieth transgressing of them. *Febu* went far, and made a glorious profession, but See 2 King. 10. 31. So *Herod*, Mark 6. 19, 20. The sincere child of God is like *Cornelius*, resolved to bear, that is to obey, all things that are commanded of God. A.C. 10, 33. And like *Zachary* and *Elizabeth* of whom it is said, as in Luk. 1. 6.

II. *When Sin is become a mans greatest burden, that argues a real saving change of Soul.* Such an one ha's a New heart given to him. There is spirit as well as flesh, Grace as well as Sin in that mans Soul Gal. 5. 17. It is from Grace in the heart that sin is become the most hated loathsome evil. It was a good answer which an holy man gave to one that proposed that Question, *How may a man know that a sin is mortified?* If (said he) it is become unfavoury & loathsome like a dead & rotten carcase, that's a sign of its mortification. Though sin has a being still in that mans Soul, it does not reign there unto death. Suppose a living man should have a dead body chained to him that he could not possibly get rid of, this must needs be matter of constant sorrow to him, and he would desire nothing more than to get clear of that dead body:

body : This is the very case of the true believer on Christ, which makes him cry out *Oh ! wretched man that I am*, Rom. 7. 24. That sin is become the greatest burthen to the renewed Soul, is evident, inasmuch as one of the chief reasons why he is willing to dy, is that he may never sin more. There are especially two Considerations which make the believer willing to leave this world, one is, that so he may see Jesus Christ, and be with him for ever ; the other is that so he may be eternally freed from sin. *For he that is dead is freed from sin*, Rom. 6. 7. Nothing is sweeter then life, yet life is not so dear to the sincere Christian as sin is grievous and hatefull to him. Hence it comes to pass that if at any time Temptations and Iniquities prevail over him, the sorrows of his Soul are enlarged : he then sayes as *Rebekah* did, *I am weary of my life because of the Children of Heth*. And because sin is become the most abhorred evil to him, there are sins which Unregenerate men are seldome troubled for, that the sincere Christian cannot allow himself in, namely *Sinfull thoughts*. I dare not say that whoever is afraid to commit a sin in his thoughts is certainly gone beyond a Hypocrite ; If I should so speak, I should sow Pillows under the Elbows of many an Hypocrite.

[III]

Hypocrite. Such as have been no Christians at all, *Moral beaten*, would conscientiously check themselves for, and refrain from *some* evil thoughts; but if there be a wonderfull change in a mans thoughts, that *he dare not allow himself in any sinfull thought*, and that vain unprofitable thoughts which will crow'd themselves into his mind, full sore against his will are become a burden to him, this is a sign of a true Conversion. Ps. 119. 113. & 139. 23. Isai. 55. 7. Jer. 4. 14.

III. *An earnest desire after much Holiness, is an infalliable sign of true Saving Grace wrought in the Soul.* The Holy Spirit has Sealed that man unto the day of Redemption whose Soul within him does desire holiness more than any thing in this world. Enquire of thy Soul; if the Lord should put it to thy choice, whether thou wouldest be the richest or the holiest person on the earth, which of these would thy heart chuse? would thy heart say, Let me be an holy rather than a great man on the earth. If I may but have much Grace, and bring much Glory to God and to Jesus Christ, Let who will take the great things of the world. Then thou art born of God: the marks of the Lord Jesus are on thy Soul; thou dost follow holiness, and thou shalt see God. Heb. 12. 14.

F I N I S.

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THere are several Treatises prepared for the Press, *Viz.*

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